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The Living Church

VOL. XXVIII.

MILWAUKEE AND CHICAGO, DECEMBER 6, 1902.

No. 6.

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The Bishop's Health.

BISHOP HUNTINGTON is reported to have suffered from fatigue on Sunday, Nov. 23d, and a report that he had been seriously ill during a service at the Cathedral arose from the fact that at the close of the morning service he felt it necessary to remain in his chair after the service was concluded. Physicians came to his assistance and found that he was only over-fatigued, and after resting a few hours in the rector's study, he was accompanied to his home. It was said that nothing more serious had occurred.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Woman's Auxiliary—Notes.

OVER 100 women of the Woman's Auxiliary met in St. Luke's, Scranton. Bishops Mann and Partridge addressed them. Mrs. Rogers Israel was selected as President for the coming year; Mrs. G. D. Ramsey, Vice-President; Mrs. A. N. Cleaver, Treasurer; Miss Mercur, Secretary.

THE CHURCH CLUB met the evening before, with about 67 men present, including three Bishops and twelve of the clergy. Mr. Jas. M. Lamberton was the ruler of the feast.

A VERY handsome brass pulpit has been ordered for Christ Church, Danville. The new mission at Berwick will break ground for their chapel in a few days. A \$50 silver chalice and paten has been presented to St. Gabriel's, Coles Creek. A \$1,000 window has lately been placed in St. Matthew's Church, Sunbury, at the east end.

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The Round Table—Intercession for Missions—St. Andrew's Day—Missionary Mass Meeting Arranged.

SOME 30 of the clergy attended, from 11 A. M. to 1 P. M. at the clergy house, on Monday of last week, the fortnightly Round Table Conference, when an excellent paper was read by the Rev. C. E. Bowles, showing the advantages, spiritual and physical, of the unction of the sick, so concisely recommended by St. James v. 14, 15. The Rev

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H. J. Brown, M.D., in a lengthened paper, insisted on the therapeutic rather than sacramental character of the unction. Time admitted of only one reply, that by Dr. Hall. The Rev. Dr. Stone presided.

THE ANNUAL day of intercession for Missions was observed in the Church of Our Saviour at 11 A. M. of the eve of St. Andrew's day. There was a fair congregation, including many of the Woman's Auxiliary officers. The Rev. Dr. Stone preached on the Missions of the Church, with especial reference to the newly taken over Diocese of Honolulu, to the work of which the offerings were devoted.

ON ADVENT SUNDAY afternoon, being also St. Andrew's day, there was a splendid gathering of representatives of the Brotherhood from nearly all the city and many of the suburban parishes, who filled the body of St. James' Church. The Rev. J. H. Hopkins read the prayers, and the Rev. Mr. Charteris of Montreal, the lessons. Dr. Stone welcomed the visitors, remarking on the happy coincidence that the day was the nineteenth anniversary of the organization of the St. Andrew's Brotherhood by Mr. J. L. Houghteling, a vestryman in that very place. He then introduced Bishop Anderson, who, in emphasizing the importance of "seeking first the Kingdom of God, and His righteousness," bid the men forget their organization, and strive to influence by example; the wearing of the button should be a reminder of their responsibility. He insisted strongly on the necessity of their being definite in purpose, and persevering in action; instancing the case of a great Churchman who had been made so by seven years' persistent effort of his pastor. He concluded, by the striking illustration of the conversion in his early clerical life of a notorious evil-liver, as a proof that they might expect fruits from their honest work. The second speaker, Mr. Hubert Carleton, of the central office, gave a rapid talk of nearly half an hour, in which he characterized this century as one of personal influence, and spoke most effectively of the Christian man's obligation to minister to his brother, and not to shirk his duty, as if he thought his clergyman was solely responsible, thus working by proxy instead of Proximity, and by purse rather than in person. Altogether it was a splendid Brotherhood meeting.

FIFTY of the diocesan clergy responded to the invitation of the Bishop Coadjutor to meet him in the Church Club rooms at noon on Dec. 1st. He explained that, in compliance with the resolution passed at the annual meeting of the Club, a committee had been appointed to arrange, after consultation with the Bishop and the Coadjutor, for a mass meeting of Churchmen, so as to stir up interest in the several missions of the Church. It was proposed to hold such meeting in the Auditorium, on an evening immediately preceding the First Sunday after Epiphany, that being the day on which offerings are to be taken for Missions. The Bishop asked for the enthusiastic coöperation of the clergy, their vestries, their local chapters, and branches of the Woman's Auxiliary, with a view to insuring a truly representative gathering of Churchmen, and one worthy of our position; the meeting being promised addresses by men of national reputation. He then called upon the Rev. Dr. Stone and the Rev. J. H. Hopkins, members of the committee, whose enthusiastic supply of proposed detail secured pledges from all present to coöperate heartily with them in the move-

[Continued on Page 210.]

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THE VAGARIES OF DEAN FREMANTLE.

WE HAVE heretofore abstained from any comment on the recent utterances of the Dean of Ripon, England, Dr. Fremantle; which utterances have been widely published in this country, and are adverted to by the Bishop of Marquette in a letter published in this issue.

We refrained from comment earlier, partly because of our well-established practice not to seem to intrude advice upon our sister Church of England, but also because we were unwilling to accept the cabled reports of the Dean's phraseology without verification. In those reports he was made to deny absolutely the doctrines of the Virgin Birth and the Resurrection, and many, at least, of the recorded miracles of our Blessed Lord.

The fuller explanation of Dr. Fremantle, copied *in extenso* by our London correspondent in this week's issue, proves apparently that the advance reports were exaggerated. From the English papers we observe that a similarly exaggerated report had been widely published throughout England, and, with the *Church Times*, it appears to us "a thousand pities that the Dean of Ripon allowed so long a time to elapse between the delivery of his address to the Churchmen's Union and the explanation he has offered." Indeed it is difficult to believe that all the reporters of his original address should have been so entirely mistaken in his words, especially since similar declarations are to be found in Canon Cheyne's writings, and the general theological position of Dean Fremantle has been assumed to accord substantially with that of the former.

But we cannot admit that the later explanation of Dr. Fremantle is itself satisfactory. "That there are difficulties in some matters connected with the manifestation of God in Christ," is a truism which nobody ever denied. But to assert that a fact mentioned only twice in the Gospels is less credible than a fact mentioned a thousand times, is to suppose that the inspiration given to the Scriptures by the Holy Spirit is to be recognized only in the case of many repetitions. If Almighty God makes a declaration, either directly or, as in the case of our inspired Scriptures, indirectly, that word is as truly to be believed as though it were repeated every day through all time. We cannot admit that there is any difficulty or doubt arising from the fact that the Virgin Birth "is never mentioned in the New Testament except in the two first chapters of St. Matthew and St. Luke." Such mention is quite sufficient.

Neither can we admit the proposition that because the words "by the Holy Ghost" are lacking in the text of the Creed set forth at Nicea, there is therefore "less authority" for them, and we should welcome an explanation of Dr. Fremantle's further statement, "yet the accounts" [of the virgin Birth] "might be understood without any violation of biological law." The Nicene declaration was: "Who for us men and for our salvation came down [from heaven], and was incarnate and was made man." Certainly that is definite enough, altogether apart from the expansion of the words "of the Holy Ghost and the Virgin Mary," following the word *incarnate*, made by the First Council of Constantinople, but little more than half a century later. It is impossible to construe the Nicene original otherwise than as including all that was more specifically stated at Constantinople.

Of course it is true, to some extent, that "the Incarnation and Divinity of our Saviour stand on the firm ground of what

He did and taught and what He has been to mankind." This, however, is by no means the whole truth. Jesus Christ was the Son of God, both eternally, and, in His human nature, from the moment of His human conception, and without the agency of a human father, or else He was not; and the question itself is one that could not possibly be determined from any other evidence than that of direct revelation of God Himself. If it were true that the personality of Jesus conceived and born as only human, was, at any time subsequent to His human conception and birth, taken possession of in any way by Almighty God in such wise as to give to that personality the office of presenting Almighty God to the world—which appears substantially to be the hypothesis of those who reject the Virgin Birth and yet maintain a belief in the Divinity of Christ—we should still require the same degree of evidence from Divinely inspired sources to assure us of the fact, that we do require, and have satisfactorily received, to guarantee the Church's doctrine that our Blessed Lord was "conceived of the Holy Ghost." If, therefore, Dr. Fremantle places his exceedingly vague declaration concerning the Incarnation and Divinity of our Lord upon the grounds solely of "what He did and taught, and what He has been to mankind," we should say, first, that it were a new creed altogether from that to which Dr. Fremantle has signified his assent, and second, that the grounds on which he maintains his belief, divorced as they must be from acceptance of the higher grounds presented in the Gospels, must prove insufficient to the acceptance of his doctrine. Not only, therefore, do we maintain that his corrected assertion runs directly counter to the clause of the Apostles' Creed which it vaguely purports to endorse, but also that it does not even involve the belief that Dr. Fremantle himself seems to hold, or to desire the world to believe that he holds.

Similarly with regard to his statement concerning the Resurrection. It is of no value for him to refer to "the views of Bishop Horsley, of Dean Goulburn, and of Bishop Westcott, which have so often been urged by Canon MacColl," "that the Resurrection was not a return to the mortal conditions of this life, but a manifestation of the spiritual state and the 'spiritual body.'" No Christian apologist of repute, so far as we know, ever maintained that the Resurrection was anything else. Not only can the Dean quote those learned English theologians but he might also have quoted St. Paul and the Book of Common Prayer, that when "Christ is risen from the dead and become the first-fruits of them that slept," He is the "first-fruits" after the manner described immediately after by the same author, in the same chapter of I. Corinthians, quoted again by the Book of Common Prayer in the Burial Service, that in the Resurrection: "It is sown a natural body, it is raised a spiritual body. . . . Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." If Dean Fremantle meant to assert all that, and nothing more than, thus appears in the Holy Bible and the Book of Common Prayer, it is unfortunate that he should have used language that made himself so largely misunderstood. It should be observed, however, that in this discrimination by the Apostle between the natural body and the spiritual body, the tangible reality of the latter is directly assumed. The spiritual body is the fruit and direct growth from the natural body. The relation between the two is as flower to seed. The whole identity of the latter is embraced within the former. The identity is unchanged, in the blossoming from seed to flower, from "natural" to "spiritual." All this is involved in the apostolic use of the term "spiritual body." The test to be applied is this: When the "spiritual body" of our Lord appeared after the Resurrection, was, or was not, the "natural body" still reposing in the tomb? If the Dean believes that the natural body was still in the tomb, so that that which appeared as the body of Christ after the Resurrection was pure spirit only, however endowed temporarily with tangible form, then his teaching is directly counter to that of the Holy Scriptures, the Book of Common Prayer, and the several English theologians to whom he refers. If, on the other hand, Dr. Fremantle uses that term "spiritual body" only to convey the idea that the resurrection body in which our Lord appeared was the "first-fruits" of the process described as "sown in corruption" and "raised in incorruption," and was in identity the same body that had been entombed, but transfused with spiritual motion and absolved from temporal conditions, then one is obliged to inquire why the Dean did not assert it directly, since he must have known that he would thus be asserting only that which has always been the belief of

the Church, is to be found in every standard treatise on the Resurrection body, as well as in the writings of the English theologians mentioned, and is altogether a commonplace in theology. We can hardly resist the belief that the Dean used that Scriptural term, "spiritual body," to imply something altogether different from what is shown by the context of the chapter in which the phrase is used, to be intended. There is a use of the term "spirit" which implies separation altogether from the body, as in the state of the spirit or soul after death and before the resurrection. To assume that the "spiritual body" of our Lord was only a manifestation of pure spirit, and not a harmonious reestablishment of body and soul together in the perfected existence of the resurrection life, is to assume that the natural body was still in the grave and to deny the whole scriptural account of the Resurrection. We cannot feel that Dr. Fremantle has been frank in using these vague expressions in an explanation that ought really to explain, especially since he maintains that he was misunderstood in his original lecture.

A similar comment to his explanation concerning miracles is easily made. If he intended only to bring out what is "brought out in the late Duke of Argyll's great work *The Reign of Law*," it is greatly to be regretted that he did not directly say so. It is not maintained that a miracle is a violation of natural law. So again, though there may have been in times past such a private interpretation made, yet no standard writer to-day maintains the proposition. We understand by a miracle, an act which is performed in accordance with extra-natural law, such as is not discovered in ordinary relations, and such as is not susceptible of scientific classification into ordinary cause and effect. Such an act is not contrary to, but beyond and in addition to, the laws which, because we have discovered them in nature, we are accustomed to call natural laws, but which are as truly the laws of God as any which we more commonly allude to as supernatural laws. In recording the acts of our Lord, it is very seldom specified in the inspired text that an act was a miracle, and nothing whatever would be involved in the belief that our Lord may at times have used a power of suggestion in effecting a cure, which might, if science could discover its exact rules, be applied by human agencies as well, to effect like cures. The Christian belief in miracles would not be affected one way or the other by the demonstration of such a fact, if fact it should prove to be. Indeed, it would come rather as testifying to the altogether supernatural knowledge of our Lord, in that He was able to utilize natural forces in a way that human intelligence was unable to utilize through mere human knowledge, for twenty centuries after His earthly sojourn. It is wholly useless, however, to discuss this lesser question of miracles, since the greatest miracle of all, and that which, in the belief alike of St. Paul and of every lesser Christian apologist of this day, the reality of the Resurrection, is the test of the whole of Christian theology. Dean Fremantle may well be pinned down to the exact sense in which he is willing to avow a belief in the Resurrection and in the Virgin Birth, and lesser miracles than these stupendous mysteries will easily take care of themselves.

WE DO NOT FEEL that it is an intrusion for us in America to express ourselves very emphatically in regard to the grievous scandal caused by the retention of such men as Fremantle and Cheyne in high positions in our sister Church of England, since the latter has herself, in her nineteenth Article of Religion, officially set the precedent for the expression of an opinion concerning other national Churches which she has discovered to "have erred." American Churchmen have a right to protest.

It is orthodox Christianity, wherever found, that is the aggrieved party. The scandal caused by these men is great. It is the duty of Christian people to treat these as apostates to the religion they have professed. It is a time for Churchmen to sink their differences, and show their indignation at this open apostasy.

The English Bishops made a magnificent fight when the property rights of the Church in Wales were threatened. Will they do less when the souls of the faithful and the very citadel of the Church itself are threatened?

We are no foe to reverent criticism, and we certainly do not desire to banish scholarly research from the Church, nor to harass it within the Church. But when sheer infidelity uses these terms to hide behind, and professes faith in the creeds at the very time it is denying them, it is folly to assume that either

criticism or scholarship is at stake. The issue, as we have pointed out before, is one of honor.

The Christian world appeals to the English Bishops to save the portion of the Catholic Church under their jurisdiction from this terrible danger.

TIS a pleasure to learn from the letter of the Rev. S. S. Marquis, printed as Correspondence, that he was misquoted in our report of the diocesan Convention of Michigan, and did not express himself as not believing in Foreign Missions. In the course of a running debate one often uses expressions that fail to make his real meaning clear, and we should be unfair to our own correspondent in the Diocese if we did not declare that he must have understood the speaker, according to his report. He, however, equally with ourselves, will be glad to know that the rector of St. Joseph's did not intend such an interpretation of his remarks.

We welcome also the explanation as to the decrease in communicant list reported last year. The explanation is one that we are glad to make public. Of course in quoting the statistics relating to ceremonial pertaining to the Detroit churches, we had in mind that such ceremonial would be germane, not by reason of its intrinsic importance, but as an outward and visible sign of stalwart Churchmanship in the Diocese.

But beyond these details remains the fact that the committee appointed to consider the request made to them relative to the name of the Church, were able unanimously to sign a report which, if it adequately represented the mind of the Diocese, would show the Diocese to be wholly out of touch with the forward movement of the American Church. We did not assume that it thus represented the mind of the Diocese. Indeed, our private advices, from several sources, were to the effect that it did not, and that the substitute offered by Mr. Waters, "That it is the sense of the Convention that a change of name is desirable," appeared to represent the general sentiment of the Convention. We quoted the fact, also, that a resolution similar to that recommended by the committee, failed of passage last year. The natural inference would be that it would similarly fail again.

Our disappointment was not caused by any fear that the Diocese of Michigan would ultimately throw in her lot with the reactionary party in the Church. It was rather that a committee of respected men, clerical and lay, could, in that Diocese, have come unanimously to such a reactionary conclusion. That was most disappointing; and the names of the members of the committee gave us good ground for expecting something more fit.

And as Mr. Marquis does not deny the substantial accuracy of his further statement as quoted, that—

"The party eager for the change of name 'would rather join the Roman Catholic Church than the bodies on the other side.' These constituted 'a party which was not large, but which, like a wart on a man's face, was prominent. The minute the Church fails to be protestant, that minute it loses its excuse to live,'"—

it seems necessary to assume that he was there correctly reported. It is perhaps unfitting for us to make any commentary upon such use of language. It is not such as we use with reference to those with whom we differ.

The contrast between the work of the committees of the Diocese of Michigan and the Diocese of Albany, both of which had identically the same matter to consider, at identically the same time, and the latter with a local handicap to embarrass them, does not reflect credit upon the statesmanship nor upon the discernment of the gentlemen who signed the Michigan report. When, moreover, we learn, as one of our contemporaries states, that in presenting the report, the committee declared they did so because they deprecated the very discussion of the subject, their shortsightedness becomes absolutely amusing, from the fact that the unwelcome subject, after being discussed in spite of the committee, must now come before the Diocese again next year, while other Dioceses have frankly met the issue and done their duty by it. Seldom has the cowardly policy of evasion proved quite such a boomerang. Happily, the committee do not commit the Diocese, and we shall expect the Diocese to repudiate the committee's action next year.

The action of the conservative Diocese of New Hampshire sufficiently shows whether the change is desired only by a few "disgruntled people" in the West, who favor "extreme ritualism." That Diocese is to be congratulated on the wisdom and the large degree of unanimity with which its treatment of the subject was accomplished.

ACORRESPONDENT sends us a clipping from the Chicago Tribune of Oct. 25th, in which Bliss Carman writes at some length in review of "Everyman," the "morality play" which has been revived and is being presented by one of Mr. Frohman's companies in New York. Mr. Carman soundly berates the public, and especially the "churches," for their failure to patronize this play, and thus sustain the managers in their attempt to produce "something really beautiful" and inspiring. He makes the usual charge of "purblind bigotry," and expresses the belief that:

"The function of art is wider than that of religion, for it must entertain us and convince our mind at the same time that it arouses our sympathy and moves us to action."

Afterward he gives place to the sneer:

"But we must not expect too much of the Church all at once. They have always brought up the rear of civilization and progress, and no doubt they are doing that bravely still."

Our correspondent wishes to know whether there is any justification for these charges.

We answer emphatically, No! The common impression among Christian people is that the revival of the morality plays is unwise and tends toward irreverence. In "Everyman," God the Father is introduced on the stage, and the representation is painful to Christian people.

In the middle ages, when such plays originated, they were devotional exercises, as the Passion Play at Oberammergau continues to be to-day. An American stage and an American audience fail to give the proper atmosphere for the re-presentation of such scenes. We do not positively condemn the play, not having seen it, but we do say that its revival runs counter to the sensibilities of the great majority of Christian people, and its failure is due to that cause. There is almost nothing in common between that play and "Mary of Magdala," now being put on the stage by Mrs. Fiske, which we have recently commended.

It is quite safe to pass over such sneers as that the Church "have"—a curious combination of singular and plural—"always brought up the rear of civilization," without dignifying them with reply. No one who had the smallest knowledge of history could make the assertion. In writing it, Mr. Bliss Carman simply called attention to his lack of education.

WHEN the close connection existing between so-called "Ritualism" and morality becomes so plain that the secular press begins to demand the former as a protection to the latter, it is certainly time for avowedly religious people to rise above prejudice and see that their example to the State is at least not a menace to moral principles. The Chicago Tribune of last Saturday said editorially:

"The wave of ritualism which has been raising its crest in the Anglican Church for the last half century will, perhaps, some day reach our courts of law. Then we shall have oaths administered with some exterior evidence of the solemnity of the obligation incurred. There will be an end to the practice of taking oath with the maximum of rapidity and the minimum of impressiveness. The witness being sworn will cease to resemble the stock operator waving a momentary finger at the buyer on the other side of a surging, yelling pit."

"The affidavits now made before notaries public about the age of children who want to go to work illustrate the morally debilitating character of our helter-skelter system. Many immigrants have been accustomed in Europe to elaborate ceremonies in which the priest appears in ecclesiastical costume and administers the oath before lighted candles with the Bible solemnly displayed to the gaze of the prospective witness. In this country the witness gets his right hand shoved up by some bystander and receives an indistinct impression that some one is saying something at or about him. Such a proceeding seems to him to be incapable of serious consideration by those who take part in it. He is accustomed to have serious things seriously done. He does not understand our 'sublime simplicity' of form. The consequence is that when his priest remonstrates with him for perjuring himself he is likely to say that 'he did not swear Catholic, he swore American.'

"Perhaps out of this evil good may come. If our European fellow citizens, with their regard for proprieties of a ceremonial kind, bring into our courts a new element of decency they will deserve our thanks. The average man will long continue to be the creature of his surroundings. Consciously or unconsciously, he will fall in with the tone of any occasion. If the tone is high he will rise at least some distance toward it. Why not make justice court tone in the matter of oaths a little bit higher than it is now?"

AT OUR request, the Rev. Paul Matthews has explained the detail of the working of the Cincinnati plan for giving religious instruction to public school children, at the parish church and at the parents' request. We ask that his explanation be carefully read. It seems to present a feasible plan for giving Church teaching in connection with our public schools without running counter to the complete separation which must, by our American system, exist between the public schools and all forms of religious instruction.

We gladly commend this excellent work, and should be glad to see a movement toward securing a law similar to that of Cincinnati, in other American cities. Certainly it is the duty of the Church to seize the opportunity wherever it exists.

ANSWERS TO CORRESPONDENTS.

A. C. S.—(1) The provision of Title II., Canon 12, is that the Letter of Transfer to be issued to communicants removing from one cure to another shall certify that the party is "a communicant in good standing." We should say it was quite within the province of the rector to decline such certificate on the ground that one who had not made his communion within the parish for three years (unless sufficient cause could be shown) was not "in good standing." The canons of many Dioceses specify when such communicants shall be dropped, and while the time varies, yet three years is probably a maximum in any Diocese. An appeal to the Bishop from the ruling of the rector could be taken.

(2) Letters of Transfer are invariably addressed to the rector of a specific parish. In removing to a city in which one is not certain at which church he will attend, it is well to allow the name to remain on the register of the parish one is leaving until his choice is made, after which application should be made for the Letter of Transfer.

The Parish Question Box.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

VI.

WILL you explain why it is necessary to have sponsors when children are baptized? Why do not the parents present their own children?

The question is readily answered. The parents are the child's sponsors *by nature*. There could be no reason in their formally taking the responsibility upon themselves at the baptismal service—because the responsibility is theirs already. Their spiritual duties as the parents by nature are exactly what they would be taking upon themselves as parents by grace, god-parents. They may not shirk those duties now any more than they might were they to take the covenant responsibilities; they are sponsors already, cannot help being sponsors, cannot help having a work to do for the spiritual welfare of their children. It is for this reason that the parents of the child are not contemplated as new sponsors in the life of grace.

Then why have other sponsors, it will be asked. The reply is, Because the natural parents may not perform their obligations, and then someone should by formal vow have this duty of looking after the religious well-being of the child. Because the parents may die, and in that case there is someone already provided to see to the child's proper training in the life of the Church.

Baptism is a new birth. After birth there must be provision for the maintenance of life, and this is what the Church is doing in asking that there be sponsors for the child. Regeneration may be compared to the transplanting of a seed from soil in which it could not take nourishment to another in which it may bear fruit. But as light, heat, and air are necessary for the growth and formation of the seed life, so the light of God in the knowledge of Christ, the warmth of the Church in the fellowship of the Saints, the divine atmosphere (so to speak), taken in and breathed out by prayer, are necessary for the growth of the soul, and the Church requires certain guarantees that these will be provided. That guarantee is given in the solemn pledge of the sponsors. Of course, if god-parents cannot possibly be had, the parents may act, but this ought never to be done except in case of absolute necessity.

LONDON LETTER.

LONDON, Nov. 18, 1902.

CHE Dean of Ripon must surely now realize that his paper on "Natural Christianity," recently read in London before the so-called "Churchmen's Union," has (Nemesis-like) followed him back to Ripon; and that, at any rate, the non-official Church in this country is not going to let him off scot-free. For his vaporings of heresy in that particular paper has raised a loud outcry amongst Churchmen generally; while in his published letter of explanation he seems to have succeeded only in more fully revealing the ghastly negative attitude of his mind towards Christian dogma. Last week the Dean telegraphed to the *Daily Chronicle* in reference to the accounts which had been given of his paper: "Reports absolutely untrustworthy and misleading." Furthermore, on request of the editor of the *Ripon Gazette*, he addressed a letter to that provincial journal with a view to explaining the truth about the *Times*' report of his paper on "Natural Christianity," which letter, on the writer's request, has also appeared in the *Guardian*. Therein (*passim*) the Dean expresses himself thus:

"The object of the reporter seems to have been to make a sensation, not to give the facts. He chose out just the things which might, when disengaged from the context, rightly cause alarm; he did not give the other side of them, which was expressed fully in the paper; he did not record the full recognition of the Divinity of our Saviour; above all, he gave no idea whatever of the drift of the argument of the paper. That argument was that the words Nature and Natural had been misused; they had been made to mean only Nature in its lower developments, whereas the true nature of man is only found in Christ, and the true nature of the world in its highest ideal, to which the Creator is guiding it by working in it and through it. That there are difficulties in some matters connected with the manifestation of God in Christ it would be untruthful not to admit, especially in those of the Virgin Birth, in some of the 'wonderful works,' and in the Resurrection. But in the first of these, though the facts (1) that it is never mentioned in the New Testament except in the first two chapters of St. Matthew and St. Luke, and (2) that it was not a part of the Creed of Nicaea, make it of less authority (as in the parallel case of the words 'Descended into Hell'), yet the accounts might be understood without any violation of biological law. The Incarnation and Divinity of our Saviour stand on the firm ground of what He did and taught and what He has been to mankind. As to the last point, that of the Resurrection, the views of Bishop Horsley, of Dean Goulburn, and of Bishop Westcott were followed, namely, that the Resurrection was not a return to the mortal conditions of this life, but a manifestation of the spiritual state and the 'spiritual body.' As to the 'mighty works' of our Lord, in some cases we could see them to be instances of the power of a Majestic Presence and Personality over weakened and hysterical frames; and possibly other cases might be similarly accounted for. Oriental modes of speech, and the transmission of the facts through many hands, must be allowed for; but since in all things, even the commonest, there is an element of the unknown, we must expect that this would be the case still more in the works of Christ Himself. If we could know everything, no doubt all would appear quite natural, according to the higher conception of Nature, for which the writer is contending. The same method may be adopted as to Christian doctrines. All are in harmony with law. The Divinity of our Lord is best understood by the fact that there is an operation of the Divine Spirit in the world generally and in every man; but in Christ it is unique and complete. Redemption is the elevation of man to his higher ideal, his true nature. Episcopacy is the following out of the principle which God has impressed on human life, that there must in every society be one responsible head. Finally, the Christian life is the common life of man raised to its highest state of righteousness and love by union with the one perfect life; and the Church is human society transformed by the indwelling of the Spirit of Christ."

Now, from these explanatory words of Dr. Fremantle's, we surely can hardly remain any longer in doubt (if, indeed, any existed before) as to the substantial accuracy of the *Times'* report of his paper on "Natural Christianity"; while it would also seem as clear as daylight that the form of belief now in possession of his mind is not the *Credo* of a Christian and Catholic at all, but a curious and poisonous commixture of Naturalism and Socinianism. Of course, he does not believe in the Virgin Birth of our Lord Jesus Christ for apparently he does not "believe [Athanasian Creed] rightly the Incarnation"; it would, indeed, seem to be impossible for him honestly to say with Catholic taught children—

"Son of God, Son of Mary,
Perfect God and Perfect Man."

As to accounting for his unbelief as assumed, in the Catholic doctrine of the Incarnation, the reason of it is obviously not one far to seek, for Dr. Fremantle—lamentably to say—does not

seem to "believe rightly" the most sacred Christian verity of the Divinity of our Lord Jesus Christ; it would verily seem from what he expressly says that, according to his belief, the only essential difference between our Blessed Lord and any man is not one of essence, but merely one of degree. Really, there would seem to be much ground for grave apprehension that the present Dean of Ripon, so far as he has revealed his mind to us on the subject of Christianity, is scarcely anything more than a pious rationalist and thorough heretic.

In connection with Dr. Fremantle's paper on "Natural Christianity," the Bishop of London, preaching Sunday week at Christ Church, Harrow Road, Paddington, spoke as follows:

"I entirely repudiate, on behalf of the Church of London, the teaching about miracles which is said to have been given within the last fortnight in this Diocese. I say 'said to have been given,' as it is obviously unfair to judge an utterance by a short compressed account in a newspaper. If such teaching is correctly reported, I repudiate it in the name of the Christian Church. And as for letters which have appeared, saying that such and such persons had been ordained without believing in the Resurrection, I say that they would not be ordained in the Diocese of London to-day."

The *Morning Leader*, whose representative was present, says that the Bishop uttered these words "in slow and measured accents, weighing every word," and while he was speaking one could have heard a pin drop, so still was the congregation.

The reparation of Wrexham parish church, North Wales, which important work has been in hand for some two and a half years and at a cost of something like £10,000, having been now completed, special services of thanksgiving were commenced on Sunday, the 2nd inst. The Bishop of Bangor, preaching in the morning, said (to quote from the *Guardian*) it would have been "a national disaster" if the church had been allowed to fall into decay. That church might be said to have fulfilled what was said by David of the House of God—its glory had gone out into all lands. There had gone forth from that Church "the hymn which had stirred the hearts of thousands to missionary zeal—'From Greenland's Icy Mountains,' a hymn written for a service in that church, and one which had had an influence in stirring up enthusiasm for missions that no other hymn ever had." As the North Porch reminded them, "one of Wrexham's sons had gone out to the great continent of America and had given his name to a great University (Yale), second only to their own great Universities." On the following day the Bishop of St. Asaph dedicated the Yale Porch and the Westminster Doors. The former has been restored by the generosity of Yale men "in recognition of the bounty of the Honorable Elihu Yale, a former resident of this parish," whose body rests in the churchyard; while the handsome new doors erected at the north and west entrances are a memorial to the late Duke of Westminster, whose munificence made the work possible. The members of the town corporation attended in their robes of office, and there were also some seventy clergy in the procession. In the course of his address, the Bishop, having referred to the church and its grand tower as one of the seven wonders of the Principality, said that the restoration would hardly have been undertaken had it not been for the help and encouragement given at its inception by the late Duke of Westminster. It had, too, he went on to say, "been the happy fortune of that restoration to call forth the generosity of their brethren across the Atlantic, and so to revive and strengthen the tie which linked their University with the resting place of its namesake." Canon Fletcher, the vicar, subsequently presided at a luncheon at the Imperial Hotel, and in the evening there was a service at which the special preacher was the Bishop of Lichfield.

It is announced that the Community of the Resurrection, Mirfield, are sending out two of their priests, the Rev. Messrs. J. Fuller and J. O. Nash, to Johannesburg to establish a mission house there.

The Bishop of Liverpool (Dr. Chavasse) has just held his first triennial visitation to the clergy of the Diocese at his Pro-Cathedral. The Bishop, in the course of his charge, said there were three great evils with which they had to contend—"partisanship, individualism, and materialism." North country people were naturally on almost every question "vigorous partisans"; and it was "round ritual as expressive of doctrine that in this Diocese the most angry strife centered." With the "authoritative utterances" of the late Archbishop Benson in the Lincoln case, and of the "opinion" of the present Archbishops on Incense and Reservation before him, "it became a question how a diocesan Bishop is to treat the clergy who decline to obey them." Three courses lie open to him: (1) The policy of "in-

activity"; (2) the policy of "prosecution"; (3) the policy of "Episcopal excommunication." This last is the policy "that I have most reluctantly adopted, and which I intend to pursue." The Bishop then must not expect a halo of glory to rest upon his episcopate in Church history; for a policy so little inspired by sound learning and so deficient ethically as the proposed one, cannot possibly promote Catholic unity, peace, and concord in his Diocese. By adopting such an unjust and unbenign policy he is surely standing in his own light and doing a wrong to himself as well as a grievous wrong to the Church of Liverpool, in which Reservation for the Sick and Dying, and the liturgical use of Incense are perfectly lawful practices under the Prayer Book. It is difficult, indeed, to take the Bishop seriously when he calls the clergy and laity in his Diocese who are Prayer Book Catholics, "Nonconformists"; on the contrary, they are the very ones and the only ones amongst his people who really do conform to the whole order and discipline of the Church—and yet their holy Father in God now proposes to boycott them. How extraordinary! Surely such a morally wrong and unstatesmanlike policy is inevitably doomed to failure.

It is quite true, as recently announced in Church circles and more authoritatively (as it were) reported in the public press, that proceedings are about to be instituted against the Rev. H. M. M. Evans, vicar of St. Michael's Shoreditch, under the Church Discipline Act of 1840—the prosecutor being none other than the Bishop of London. The Bishop having for some time been considering the extra liturgical services at St. Michael's, such as the Cultus of the Sacred Heart and also the Latin Church Offices of Benediction and the Rosary, thereupon communicated with the vicar of the church, and gave him a specified time in which to discontinue such services or to resign his benefice, but of this warning the vicar, it is stated, took no notice. Consequently the Bishop week before last intimated to Mr. Evans that unless he submitted to the episcopal admonition, proceedings would be taken against him under the Act above mentioned; and as he has continued to disregard the Bishop's notices, the threatened proceedings will now be commenced. The *Guardian* understands that, though the vicar of St. Michael's, Shoreditch, is a member of the E. C. U., it is not at all likely that the Council will support him in this opposition to the Bishop's monitions. "As a matter of fact the case has not been brought before the Council, nor have they been approached on the subject. They have a strong justification for not taking any action from the fact that, on June 30th, 1898, Mr. Evans signed the letter to Bishop Creighton, assuring him of 'dutiful and loyal compliance' with the directions contained in his circular of June 14th, 1898, in which the late Bishop stated that in all cases additional services should be submitted for his sanction." St. Michael's, Shoreditch, it may be remembered, was one of the five churches in London which Colonel Porcelli sought to prosecute under the P. W. R. A., at the time the late Bishop of London was lying fatally ill, but which proposed suit the Bishop refused to sanction. The present Bishop of London is, no doubt, quite within his rights to insist that such extra liturgical services as mentioned above shall not be allowed at St. Michael's, Shoreditch, or any other church in his Diocese; though after all it is fairly questionable whether, in this particular case, it is practically advisable for the Bishop to resort to so drastic a course of action as a lawsuit in order to put a stop to such services. If, however, as is stated, the Bishop proposes to include the practice of Invocation of Saints among the grounds of complaint against Mr. Evans, he will hardly be able to justify such inclusion from a Church point of view, for the Church in this country has never condemned the practice of Invocation *per se*.

In his sermon the other Sunday at Christ Church, Harrow Road, Paddington, the Bishop of London, besides anathematizing the views expressed by the Dean of Ripon in his paper on "Natural Christianity," spoke on the subject of the alliance of divorced persons, saying that it seemed to him "a profanation and prostitution" of the Church's beautiful Marriage Service for it to be used over those who have been divorced. "The law allows re-marriage, but the law compels no clergyman to perform that marriage and (his Lordship speaking with great deliberation and solemnity) the law compels no Bishop to visit the church in which the clergyman performs such a marriage." The press representative who was present at Christ Church, interviewed the Bishop at the close of the service, and he says that the Bishop verified the shorthand note of his declaration, and made it entirely clear that his Lordship would in future re-

fuse to visit any church in which the incumbent used the Marriage service over divorced persons.

Bravo! Bishop of London! Now one wonders what the Bishop's Chancellor, Dr. Tristram, will say and do, for his Court has all along made a regular business of such abominable alliances.

J. G. HALL.

CHURCH AND STATE IN FRANCE

AND OTHER CONSIDERATIONS FROM OUR EUROPEAN CORRESPONDENT.

A CONFERENCE has taken place between M. Combes, the Prime Minister; M. Vallé, Minister of Justice; M. Buisson, President of the Parliamentary Committee; and M. Rabier, Reporter of the Bill for the Modification of the Associations Law. They met to decide definitely the procedure to be adopted for the granting or refusal by Parliament of the authorization demanded by the Religious Orders. The Government will present to Parliament every demand submitted to it, and will accompany that demand with a request that the Chamber shall either grant or refuse it. In the case of both the Senate and Chamber granting the application for the authorization, that decision will be promulgated in the *Journal Officiel*. In the contrary case, the refusal of one or both of the Chambers to grant the authorization will entail the dissolution of the Congregation.

Certain journals have published lists of the Congregations which the Ministry will demand of Parliament to authorize. A semi-official note has, however, been communicated to the Press, intimating that the lists are completely incorrect. It is, nevertheless, well known that the Prime Minister and Minister of the Interior will not recommend the authorization of more than a very small percentage of the demands that have been deposited with them.

This, from the *Standard*'s correspondent, represents very much the state of affairs at present. But so much is marching side by side with the original question of "associations," that the first grievance is almost thrown into the shade.

The chain is this: The religious orders that first came under the lash of Government were those of the higher ranks, as Jesuits, Benedictines, and Carthusians. Next the sisters of religious orders, engaged in education, were assailed; and the results I have described to you, culminated in the closing of untold numbers of schools. This brought up the Bishops in a body to remonstrate. A long and able protest was addressed by 72 of them to the Chamber, and duly filed. The document is too long to quote, but it all circles round the liberty of the subject and the binding duty of the Concordat on the Government not to interfere with the Church and religion. At the same time, the Bishop of Autun directly rebuked the Government from the pulpit, charging it with "depravation." This touched the authorities to the quick. They required the Bishop to withdraw his words. His answer was to publish his sermon *in extenso*. His subsidy from Government was immediately withdrawn.

The next and last phase is the proposition to (what they call) "disestablish" the Church: *i.e.*, withdraw the Government quota to Bishops and curés. But to do this to one, they must do it to all. Now Roman Catholics, Protestants (French), and Jews, are subsidized. The question arises, are these two latter as keen in the interests of free religious education, as to be ready to give up their subsidies? Will they, as heretofore, side with the Church, and are they equally ready to make sacrifices for the Church? The Church can bear it, for the faithful will fill the gap; but will, for instance, the Protestant sectarians be as ready to compensate their Pasteurs, and subscribe for their various religious works, missions, and the like?

This is where the question rests at present.

But it is hinted, there is another point which (were the Church disestablished) would be a matter for the Government to take into consideration and may perhaps cause a little more calmness to enter into their councils.

The French Church disestablished, no longer represents France. But France has relied much for her prestige in the East, on the fact that the French Protectorate of all Roman Catholics in the East, is owing to the eminence of the Gallican Catholic Church. They know quite well the bid that Italy is making for the charge and responsibilities of the Protectorate. On any diminution of France's worthiness for the honor, Italy will be quite ready to step in. And a disestablished Catholic body in Palestine, however French it might be in essence, would not be so in theory.

It is curious to mark, on the two sides of the Channel, how

the same question is exercising all Churchmen's minds, and developing itself in the several stages of the progress. We are perhaps more cautious, but we are traveling the same road. And it is not difficult to prognosticate that the same view is to be seen at the end of each Avenue; viz.: Separation of Church and State. It is no secret that there are several societies in England formed for the very object of arriving at this result. That the State is not to be trusted in our case, your London correspondent will have shown you, no doubt, in clear terms, and will have kept you well informed of the change of front that Mr. Balfour has brought to bear upon the Education Bill. Having adroitly enough enlisted the sympathies of Churchmen by his previous action, he has now landed them high and dry by the acceptance of Colonel Kenyon Slaney's amendment to a section of the bill, which is this:

"Religious instruction shall be given in a school not provided by the local education authority in accordance with the tenor of the provisions (if any) of the trust-deed relating thereto, and shall be under the control of the managers"; (which managers may be Jews, Turks, infidels or heretics). The parenthesis is mine.

Your London correspondent will, I trust, forgive me for invading England, and touching on what will probably be a chief point of one of the next of his able letters. I do so merely to establish the "likeness"; and to show how precarious is the trust to be reposed in State directing rulers, when affairs touch the Church. In one case the Director is a "*defroqué seminarist*," in the other a Presbyterian.

In the former case, the question of disestablishment has immediately come to the surface; though in France the pressure exercised is infinitely less than that which can be brought to bear in England. For with them it is merely a question of paying or not paying the parson. With us it comes to interfering almost with the Church's administration of the Sacraments, and the ceremonies she may use. In the latter case, the same prospect—disestablishment—may be less far off than people think. There are many who say: "The sooner it comes the better." If the State cannot succeed in manipulating the Church directly, it will do so indirectly, *vide* amendment to the Education Bill.

ALL SAINTS' AND ALL SOULS' DAYS.

To turn to a pleasanter subject. The Festival of All Saints, and the observance of All Souls' Day, are landmarks in the religious year of nearly every country on the Continent. Nor is it confined to Catholics. The respect for the dead "gets behind" sectarian and atheistic propensities, even.

May I quote a few words from the *Semaine Réligieuse* in French? It loses in the translation:

"Le Paris, le Paris sceptique ou indifférent, au glas funèbre de novembre s'arrête un instant dans sa course vers les affaires; il jette un regard vers le passé, un autre vers le ciel, et il va s'agenouiller sur la tombe froide de ceux qu'il a connus, de ceux qu'il a aimés.

"Paris a profondément le culte des morts.

"A genoux, debout, devant les monuments funéraires jaunis de feuilles mortes, le peuple a prié, s'est souvenu. En songeant à la mort, dans plus d'uneâme s'est faite la lumière, et chez ceux qui ne priaient plus, souvent devant la tombe du parent ou de l'ami, une prière est montée aux lèvres."

Here is a free rendering:

"Paris, the Paris of to-day, whether indifferent or unbelieving, pauses for a moment in its giddy course of pleasure and business at the funeral knell that ushers in November. The busy city casts a backward look on the past, an upward look towards Heaven. She pauses and goes forth to kneel beside the becoldened tomb of those she has known, and those she has loved.

"Kneeling here—standing there—reverently—before the funereal monuments of their dead, now yellowed with the fallen leaves of autumn, many come to pray, or, at least, pause to call up remembrances of those that are gone. In this thought of death, light breaks in upon many a soul erst in darkness. And to the lips of those who long since, may be, have ceased to pray at all, the involuntary prayer arises."

The préfet of police, according to usage (on this occasion, M. Lépine), is one of the first to lay a wreath on the graves and monuments of "*les gardiens de la paix*" who have died in doing their duty. At some cemeteries patriotic discourses are pronounced. At all, the crowds are immense, and the reverence marked. It is computed that on All Saints' Day, 383,824 persons, and on All Souls' Day 247,073, visited cemeteries in or near Paris.

And Paris is only one amongst the hundreds of towns in and out of France, where the same expression of respect prevails. We must all admit that there is much that is touching in it, and that the custom compares favorably with a good deal in Eng-

land, at least, which savors of indifference to, if not disrespect to, those that are gone.

I have left myself but little space for notes from other countries, I fear, in this letter.

GERMANY.

An association bearing the name of Gustave-Adolphe Ver- ein, and having for its object the maintenance of "Protestant missions in Catholic countries," is reported to be active and zealous. I should imagine that its efforts are more especially directed toward Germans by race and tongue, who inhabit such countries. But one does not see any further justification for its cause even in this. At a Congress, held in Casel, returns were made of work done in Hungary, Bosnia, Transylvania, Belgium, and Italy. Attempts to form a "Protestant parish" in Madrid have failed; and (probably very wisely) the administrators abstain for the present from approaching the question of the construction of an Evangelical Church in Rome. Faithful Catholic countries, I should say, have no occasion for anxiety. The cry of the "assessors" at the Congress, which seemed most sustained, was: "We want more money." Some resolutions seem to have been passed at the conclusion of the séance, they bore the character more of Protestant discontent, than of practical utility, even to their own cause.

From Luxemburg, a little note on the administration of primary schools (official) compares favorably with the Balfour-Kenyon-Slaney attitude on the Educational Question in England. Here is the paragraph: "As far as concerns the religious instruction, which is obligatory, it shall be given by the priest twice a week." By right the curé of every parish is a member of the Board.

The Emperor of Germany is showing justice and common sense in his provision for the *fêtes religieuses* in his army, according to the creed of his soldiers. Those who are Catholics are to be dispensed from all duty on Easter Day, Whitsunide, Christmas, the Circumcision, Ascension Day, and the *Fête Dieu*. Also commanders in garrisons are to arrange as far as possible for the *fêtes* of the Epiphany, Purification, Annunciation, Assumption, Immaculate Conception of the Blessed Virgin Mary, the feast of SS. Peter and Paul, and All Saints' Day being observed by Catholics, provided there be no interference with military duty.

GEORGE WASHINGTON.

Paris, November 14th, 1902.

NEW YORK LETTER.

H CONVENTION will be called, it is now thought to meet in January, to elect a Coadjutor to Bishop Starkey of Newark. At a conference held at the home of Col. E. A. Stevens the amount of \$4,000 was subscribed with which to pay the salary of such Coadjutor, and yet not impair the honorarium of the present aged Diocesan. That there was any party significance in the place of holding such conference is denied. It was a very representative meeting. Fully twenty-five of the principal parishes were present in the persons of rectors and leading laymen. Frank discussion was had, and a unanimous and harmonious result reached. It is now said the convention will be called at the earliest possible moment.

Talk of men is heard, of course, but opinion has fixed upon no one as yet. It is generally agreed that extremes in either direction stand little chance. The Rev. Alexander Mann of Grace Church, Orange, will be strongest within the Diocese, it is said, but most men in position to know think the choice will fall upon a man outside the district. The Rev. Dr. Nelson of Philadelphia, and the Rev. Dr. Christian of New York are mentioned, but groups of leaders are found who say that neither will be chosen. Search is being made diligently for a conservative High Churchman, and when he is found it is not at all unlikely that all elements will unite on him. Where he is, nobody in the Diocese can now tell. In some respects the jurisdiction is an exceedingly difficult one. Much is to be done. Growth is everywhere, for New York commuters in vast numbers constantly swell the population and make new settlements.

The annual corporate celebration of the Brotherhood men of New York was held this year at Zion and St. Timothy Church. The plan of having it on Thanksgiving Day morning continues to succeed, the number of men attending this year being in excess of any previous year. On the evening of St. Andrew's Day the Brotherhood has, for a year or so, been trying the experiment of a mass meeting for young men. This year the service was held in St. Thomas' Church, which was filled.

The speakers were Dr. J. H. Canfield, librarian of Columbia, and the rector of St. Thomas', the Rev. Dr. Ernest M. Stires. The Advent missionary week began with St. Andrew's Day, and missionary topics were the themes in most of the pulpits in all boroughs. The Bishop of Thetford, England, was the morning preacher at the Incarnation, and the evening preacher at Calvary. Bishop Partridge of Kyoto preached in the morning at St. Bartholomew's, and Bishop Capers of South Carolina was the morning preacher at Calvary. Bishop Talbot of Central Pennsylvania preached at old St. Mark's in the morning.

The rector of Trinity parish issued the invitations to the services commemorative of the twenty-fifth anniversary of the consecration of St. Augustine's Chapel in East Houston Street. These services began with a celebration of the Holy Communion at half past six on the morning of Thanksgiving Day. At half past ten there was a service of praise and thanksgiving, followed by a second celebration, and in the evening there was a short service, with a reception by the clergy in St. Augustine's Hall. At this reception there was presented to the vicar, the Rev. Dr. A. C. Kimber, an address in which the fact that it is almost thirty years since he came among these East Side people was mentioned. Accompanying the address was a gold certificate for \$1,000. The address recounted the history of the Chapel work in part, saying that in December, 1872, services were held in an upper room, and there were only fourteen communicants. That was when the present vicar came. It was a little later that Trinity parish took hold of the work, and erected the complete foundation which has for a quarter of a century been doing splendid work on the East Side. Indeed, to Trinity belongs the credit of initiating the now famous East Side institutional work. St. Augustine's Chapel is just east of the famous Bowery, a short distance south of Cooper Union. It is not in a slum district, as some suppose, for Mr. J. G. Phelps Stokes says it would be hard to find a slum district in New York. Mr. Stokes is a young son of Mr. Anson Phelps Stokes, the well-known Churchman, and he has lately taken up work in the University Settlement House, declaring it to be his intention to spend his life in social work of this character. He is a brother of the Rev. Anson Phelps Stokes, Jr., of Yale. St. Augustine's Chapel does its work in just this district, and does it well. The anniversary celebration was continued on St. Andrew's Day, when there was a special Sunday School service in the afternoon, and in the evening a historical sermon by the vicar.

Holy Faith Church, in Bronx borough, is preparing to erect a parish house. Almost all of the funds are in hand. They were raised by the efforts of the late rector, the Rev. Victor C. Smith, and the new house will bear a memorial tablet to him, possibly be known by his name. The present rector is the Rev. Gustavus Tuckerman. Holy Faith parish church is located geographically almost in the centre of Bronx borough. Across the street from it there is nearly completed the new high school of the borough, costing above \$1,000,000. Property values of the neighborhood are soaring, but the parish is fortunate in possessing a site for its new house. Under Mr. Tuckerman the parish is prosperous. It is to be one of the great parishes of the Bronx.

"The Progress of the Church's Missionary Work" was the topic for the November meeting of the Church Club, and the speakers were Bishops Brewer of Montana and Partridge of Kyoto. The former said the Church's progress has been encouraging in the West, and he explained the apportionment plan in detail. Bishop Partridge confined himself to reasons why the Church is bound to succeed in the East. It goes with a message carried in a form to be most easily accepted by a people having a sense of the liturgical in public worship. In Japan we have an immense advantage in that we are not supported by the State. Corresponding Secretary Wood of the Board of Missions explained in detail the Advent meetings, their purpose and place.

UNDER the caption "The Gospel at the Summer Resorts," the *Congregationalist* of Boston says: "The showing of what is being done through special agencies at summer resorts reflects credit principally upon the Episcopalians. The same zeal and strategy which they have displayed in the great cities and at educational centres has been applied to the problem, not only of caring for their own people wherever they may sojourn, but in instituting measures for securing a hold upon outsiders. We trust that this record of what has already been done may stimulate corresponding energy in our own body, and, indeed, in all the denominations. The field is an ample one, and calls for the best thought and most persistent action in order that wholesome Church influences, at places where people congregate in the summer, may counteract the forces that make for the dissipation of spiritual life."

CENTENNIAL AND CONVENTION OF NEW HAMPSHIRE.

CHE centennial commemoration of the organization of the Diocese of New Hampshire was held at St. John's Church, Portsmouth, in connection with the 101st annual convention of the Diocese, Nov. 19th and 20th. The organization of the Diocese was accomplished at Concord, Aug. 25th, 1802. St. John's, Portsmouth, the mother church of the Diocese, was founded in 1732 and is rich with many historic associations.

The convention organized and held its first business session at the chapel Wednesday afternoon. The veteran secretary of the convention, Mr. Horace A. Brown of Concord, who has served for 45 years, or since 1857, was unanimously re-elected. The report of the Treasurer of convention was read, showing receipts of \$3,283.04, expenditures, \$3,189.69.

On motion of the Rev. H. E. Hovey, a committee of six persons was appointed to draw up a memorial address to the S. P. G. because of its association with the early history of the Diocese.

The Secretary read a communication from the Joint Committee appointed by General Convention to consider the subject of a Change of Name. This, with the subject of Pensions for Aged Clergy of the Diocese, was made a special order for Thursday morning.

At 5:30 p. m. a delightful reception was tendered the clergy, lay delegates, and ladies in attendance upon convention at Peirce Hall. The rector of St. John's, assisted by members of the parish, constituted the committee of reception. The hall was tastefully decorated with flowers, a fine orchestra was in attendance, and refreshments were served from daintily arranged tables by the young ladies of the parish.

MISSIONARY.

At 7:30 the convention assembled at St. John's Church as the Board of Missions of the Diocese. After a brief opening service, a few introductory words were spoken by the Bishop outlining the purpose of the meeting, and declaring Missions to be the "chief business of the Church of God." The Rev. G. W. Lay, Secretary of the Board of Managers, then called the attention of the convention to printed reports that had been distributed: (a) Of the Woman's Auxiliary, showing a total of boxes and cash contributed during the year of \$1,704.46; (b) Of the Junior Auxiliary, reporting boxes sent out valued at \$131.32; (c) Of the committee on the Distribution of Prayer Books stating the distribution during the past eight years (chiefly by gifts of single volumes) of 5,895 Prayer Books; (d) Of the Treasurer of Diocesan Missions, who reported receipt of \$2,292.30 from parishes and missions, and specials of \$1,150.75; (e) Of the Board of Managers announcing apportionments for the ensuing year of \$3,100.00 for diocesan work, and calling attention to the apportionment by the General Board at New York of \$1,850.00. Mr. Lay congratulated the Diocese that it had been one of eight to give to the General Board more than was asked.

Following the reports, the Rev. R. W. Dow, Financial Secretary of the Diocese, gave an "Analysis of the Parochial Strength and Missionary Contributions of the Diocese." Mr. Dow stated that of the 71 parishes and missions in the Diocese, only eleven are self-supporting, and only six of these can be called strong. Sixty are dependent upon the diocesan Board; 24 receive help from the General Board; 19 are supported by summer visitors; 13 are summer missions. He thought the falling-off in contributions for diocesan missions due to lack of knowledge of the difficulties attendant upon life and work in the mission stations.

The second speaker was the Rev. Geo. W. Lay, who discussed "Representative Fields of Mission Work." After stating in a few strong sentences the obligation of the Christian to the world at large and especially to his own Diocese, the speaker proceeded to show the nature and the needs of the work to be done in three representative fields. (1) The large city, like Manchester with its population of 60,000; (2) In the smaller towns; (3) In educational centers, like Exeter with its large school, and Hanover with its College, where fifty students attend the services of the Church, and where Bishops Talbot, Leonard, and Nicholson were trained for the Church. The Rev. Alfred H. Wheeler followed with a few words upon "What Missionary Work in New Hampshire means to the Man who does it."

Then the Rev. J. G. Robinson gave a strong address upon "The Sunday School in Mission Work." He instanced two kinds of Sunday School work: First, that which aims to train children who are already in Christian homes; second, "Mission work in its first significance," which is "to take the Gospel to those who are entirely outside of its influence." He thought that in the large parishes workers were likely to be kept busy with caring for the spiritual welfare of their own members; this was their first business; but there should also be a reaching out, a bringing of the Gospel to lives dark because unenlightened with the hope of God. A canvass of his own city showed 200 children in the public schools who were not found in any Sunday School. One-eighth to one-fifth of the children of school age in cities and towns of the state would be found outside of religious influences. Hundreds of children were at our very doors waiting for the missionary effort, waiting for us to touch them that they may spring into Christian life. He wondered how many rectors missed the child more than the man in case of absence from the services of the Church.

The next subject taken up was that of the house-to-house canvass

of the State. The Rev. E. M. Parker, chairman of the commission on canvass, introduced the subject by giving a brief statement of the origin and of the method of the work. Of the 240 towns in the state, regular, occasional, or summer services are held in 59. Fourteen of these 59 towns have been canvassed by a visitation of every house, and twelve have been partially canvassed. Of the remaining 181 towns, 48 have been completely canvassed and fifteen partially canvassed. Twenty-eight towns were completely canvassed during the past year and 90 communicants discovered and added to the roll of the Diocese.

The Rev. J. C. Flanders spoke upon the work of "Following up the Canvass." He described it as an effort to establish in the closest possible manner the pastoral relation with our scattered Church people. This is done, first, in providing regular services where the canvass discovers a considerable number of Church people who can be gathered in one place; second, in placing widely separated families under the care of some priest whose duty it shall be to minister to their spiritual needs. The importance of the work of canvass was emphasized as determining the nature of the work that we may do, and instances were given of places where the canvass had been quickly followed by an organized mission with its resident minister.

The Rev. W. S. Emery followed with a paper describing "The Tilton Circuit." Starting from his home mission in Tilton, Mr. Emery, with the help of his faithful lay helper, Mr. Christopher Thurber, has visited every family in 35 neighboring towns. The paper set forth in glowing language the nature of the work done, the crying needs of the present, and the possibilities for great spiritual and moral helpfulness in the future.

The venerable Dr. Renouf was asked to say a few words upon "The Outlook." The presence and words of this aged priest, so dearly beloved, were like a benediction upon the work of the evening. He thought the "Outlook" an inspiration in itself. Missions were the seed-plots of future parishes: the secret springs of all our work are our prayers.

The Bishop then expressed the comfort and satisfaction that had been afforded him by "such a noble missionary meeting," and closed with appropriate collects what was declared by all to be the most inspiring missionary session that had ever been held in the Diocese.

THE CENTENNIAL SERVICE.

Thursday morning the Holy Communion was celebrated at seven o'clock at Christ Church and at St. John's Church—the celebration at the former being full choral. At 9:30 there was a second celebration at St. John's, with the Bishop's annual address. The procession was formed at the chapel and moved to the church in the following order: First section—Lay delegates of missions; of parishes; wardens and vestrymen of St. John's. Second section: Cross-bearer; choir of Christ Church; master of ceremonies; clergy of the Diocese; clergy of other Dioceses; members of the Standing Committee. Third section: The Bishop's cross-bearer; visiting Bishops; epistolier; gospeller; the Bishop of the Diocese.

BISHOP'S ADDRESS.

In his address the Bishop expressed the hope that a memorial might be prepared by next convention praying for a Court of Appeals. He wondered how the Church had dared go on so long without such a court. The proposed change of name ought to receive careful consideration; unless this could be had, it would be wise to postpone action until the next convention. After reviewing the work of the past year, the Bishop said:

"Standing here, beloved, in this venerable parish and this historic Church, now at the end of a century of our diocesan and conventional life, I shall leave to the men chosen by you as a committee of arrangements all comments upon the things of the century now at an end. Not the less, however, do I deem it seemly that I, the Bishop, bring tributes to the Bishops before me, Bishop Griswold and my immediate predecessor, Carlton Chase." After paying tribute to the strong character and constructive work of these men, the Bishop continued: "Of the 32 years of my life in New Hampshire, it is fittest that nothing be said by me. Of a single thing do I desire here to make solemn record, and that is of my mental attitude and unvarying feeling toward the Christian people around me. It is nothing to say that I have striven as I promised to do in the solemn hour of ordination, 'To set forward, as much as in me lay, quietness and peace among all Christian people'; surely this pledge ought not to be a hard one to keep, nor is it. As there is but one Church and all baptized persons are members of that Church, how can I account my Christian brethren as not belonging to the same flock of God? And I see no need to question that they are on the Lord's side." In closing, the Bishop said: "I will let my last word be one of warm recognition of the love, the loyalty, the increasing, untiring helpfulness of Dr. Coit. How great the comfort that comes to our Diocese from the presence of St. Paul's school! And now, brethren, as we turn to the duties of the day, I commend you to God and to the word of His grace which is able to build you up and give you an inheritance among the sanctified."

SPECIAL ORDERS.

At noon a second session of convention was held in the Chapel, at which the special order of the day was taken up. On motion of the Rev. J. G. Robinson the Bishop appointed Messrs. Estabrook,

Rollins, and Hall a committee to report to next convention upon the question of providing a pension for aged clergy.

THE NAME OF THE CHURCH.

The question of a Change of Name was then taken up and Mr. E. C. Niles offered the following resolution:

"Resolved, That the present inadequate and misleading name of the Church—The Protestant Episcopal Church in the United States of America—should be changed and replaced with a name which shall clearly and unmistakably indicate the character of the Church as a branch of the Holy Catholic Church, rightfully exercising jurisdiction in this country."

The Rev. Mr. Dow moved to amend by adding the words, "and that the whole matter be referred to the next convention." The Rev. Dr. Waterman pointed out that action by this convention had been asked, and that it would defeat the purpose of the Joint Committee if action were postponed.

The amendment to postpone was lost, ayes 16, noes 36.

THE CENTENNIAL COMMEMORATION.

The convention then adjourned to attend the banquet given at the Rockingham house to the clergy and lay delegates. At the same hour the ladies were entertained at St. John's rectory, where lunch was served.

At 3 o'clock the chapel was crowded to its utmost capacity by those who had gathered to listen to the addresses by the visiting Bishops. The Bishop of Massachusetts, as always, made a most pleasing impression upon his audience. He dwelt at length upon the early history of Portsmouth and of the Diocese of New Hampshire in its relation to the Eastern Diocese and that of Massachusetts. Looking to the future, he touched upon the need of a wider horizon, of larger conceptions of religious truth.

The Bishop of Vermont was given a most cordial reception. Vermont and New Hampshire, he said, were both daughters of the Eastern Diocese, though Vermont was the senior of New Hampshire by twelve years of diocesan life. Vermont owed a deep obligation to New Hampshire in that the latter had led the way in the great missionary work of canvass. Both Dioceses had to face the same problem of the diminishing of the old New England stock and the incoming of a new population. We must strive to show ourselves the Church of reconciliation to those coming in, and be all things to the old New England people. He would take advantage of the opportunity to ask why, since we sprang from one Diocese, we might not present an instance of "reversion to type" by becoming one Province? The gathering of the Dioceses of New England into one province would have many advantages—in the establishment of a Court of Appeals, in the election of Bishops, and in balancing the idiosyncrasies of individual Bishops.

The Bishop of Maine humorously remarked that if Maine were the youngest, she was yet the biggest sister. He then went on to speak of the steady growth and influence of the Church in northern New England, and of the witness borne by the Book of Common Prayer. New England people want a Church that can come to them with authority. It is the authority of the Prayer Book that gives the Church its influence.

Bishop Niles then added a few words in testimony of the influence of the Prayer Book, and thanked the Bishops who had honored the convention by their presence and words. Bishop Lawrence made a brief reply expressing the love and veneration borne to Bishop Niles by his brother Bishops.

THE CHANGE OF NAME COMMENDED.

Bishop Niles then called the convention to order, and the subject of a Change of Name was again taken up. After some discussion, Mr. Niles' resolution to the effect that a change of name is, in the judgment of the convention, expedient, was passed. The vote was taken by orders: Clerical vote—Ayes 24, noes 3. Lay vote—Ayes 17, noes 8. A motion was then made to refer to the next convention what the change of name should be, and it was carried by a large majority.

ELECTIONS.

The following elections of officers and committees were then made: Treasure of the Diocese, Mr. H. W. Stevens. Standing Committee, the Rev. Dr. Roberts, Rev. Dr. Waterman, Rev. Dr. Huntington; Messrs. H. A. Brown (See.), J. Hatch, and R. J. Peaslee. Registrar, the Rev. W. L. Himes. Board of Managers of Diocesan Missions, the Rev. G. W. Lay, Rev. W. N. Jones, Rev. J. C. Flanders; Messrs. H. H. Dudley, S. N. Bourne, and F. Ross. Delegates to the Missionary Council, the Rev. J. C. Flanders and Mr. F. W. Rollins.

The Trustees of the Diocese presented their report, showing the present value of the Episcopal Fund to be \$37,409.00, and that of the Aged and Infirm Clergy Fund to be \$9,896.00.

HISTORICAL PAPERS.

Thursday evening in St. John's Church, historical papers were read by the Rev. Edward Goodridge, D.D., rector of Christ Church, Exeter, and by the Rev. Daniel C. Roberts, D.D., vicar of St. Paul's Church, Concord. Both papers were of deep interest and historic value to the Diocese, and will be printed. Dr. Goodridge's subject was "The Church in New Hampshire, Colony and State, before the

Organization of the Diocese." Dr. Roberts discussed "The Hundred Years of Diocesan Life."

With the reading of these papers the centennial commemoration closed. Much credit is due and was expressed to the committee of arrangements for the dignity and orderliness of the commemoration, and to the rector and members of St. John's parish for their generous hospitality.

THE BISHOP OF SPRINGFIELD ON THE NAME.

AT THE annual Synod of the Diocese, which met at the Pro-Cathedral on Tuesday of this week, the Bishop of Springfield, in his address, spoke in part as follows:

Mentioning the official request for an expression of opinion on the part of the Diocese, he recalled that the first movement in reference to a change of name of our Church was made by the late Hon. John A. Jones of blessed memory, who in the third annual convention (as it was then called) of the Diocese, May 5, 1880, offered the following resolution, which was adopted: "Resolved, That our deputies to the next General Convention be, and are hereby instructed to endeavor to obtain the adoption by this branch of the One, Holy, Catholic and Apostolic Church, of a name more appropriate, and less absurd, than that of 'Protestant Episcopal.'" (See Journal 1880, p. 23.)

It is a matter of congratulation to us, to recall the fact that this laudable effort for the relief of the Church of Christ in our land was thus early made in our diocesan history, at the very first General Convention held after our accession to the Episcopate, as your Bishop, and the still further fact that it emanated from our time-honored friend, who was known throughout his life, as an old-fashioned conservative Evangelical, staunch, loyal, and true. We thus see that this question of a change of name for our Church is at once separated from the prejudices and passions, which embarrass issues of a partisan character, and lifted up to the plane of expediency as to whether now is the time to make the change, or whether there are substantial and good reasons for postponement.

About the real fundamental question there can be no reasonable difference of opinion. The present name, at the best, is inadequate, it is misleading, it dishonors the Church, and through her, it casts reproach upon Christ. It aids the Church of Rome in making converts more than any other one cause that can be named, and it hopelessly confuses the minds of the great public outside of the Church. Possibly our venerable friend was not far wrong in using the term, "absurd," in describing the present title, "Protestant Episcopal," although we would have hesitated to employ so strong an adjective.

For a larger discussion of this subject than we can now bestow upon it, we refer you to a paper which we prepared and read, by appointment, upon "The Change of Name of Our Church," before the Church Congress, held in Louisville, Ky., in the autumn of 1886.

1. The first consideration, which we would present, is that the title "Protestant Episcopal" applied to His Bride, the Church, is parallel with the title, "Jesus of Nazareth," applied to the Bride-groom.

"Jesus of Nazareth," obscured and dishonored the divine Master, so does "Protestant" obscure and dishonor His Church.

"Can any good thing come out of Nazareth?" asked the guileless Nathaniel. Can any good thing come out of Protestantism? asks many a Nathaniel of to-day, and thousands upon thousands besides.

It is true, brethren, that well instructed persons like you in spiritual things, while the multitude cry "Jesus of Nazareth passeth by," look beneath the surface, and heedless of the popular ignorance or scorn, recognize the Saviour, and address Him as, "Jesus, Thou Son of David"; and again while the same multitude cry, "the Protestant Episcopal Church," you discern the Bride of Christ, "the One, Holy, Catholic, and Apostolic Church" in our land, and say, as you recite your creed, each one, "I believe in the Catholic Church." This is true, profoundly true of you, but with the great mass of our people it is not true, and they are ready, through ignorance, to crucify the Church, as in the old time they crucified Jesus, and place above her cross, "Protestant Episcopal," as they placed above His "Jesus of Nazareth." Jesus prayed for the seething crowd, which gazed upon Him in His humiliation and shame, "Father, forgive them, for they know not what they do." Do we wish to continue to be the subjects of that prayer, while we protect by our influence and votes the dishonoring inscription upon our door-plate, "Protestant Episcopal"? God forbid. It cannot be.

2. Second, the term "Protestant," as applied to us, is absolutely and without qualification, as a matter of history, untrue. Our Church has never protested, either in England or in this country. She never had any occasion to protest. Men enter a protest when they are defeated; neither our fathers in the old country, nor we in this new land were ever overcome.

The Anglican Province of Christ's Church rose in its might in the sixteenth century, and by the concurrence of the Church, the king, and the parliament, disallowed the usurped claims of the Pope, and continued, as from the beginning, in her positive position, in affirming the polity, doctrine, discipline, and order of the Church. The Church of England never protested, for the reason that she had no cause to protest. It was the Church of Rome that protested, when

in 1571 the Bishop of Rome excommunicated Queen Elizabeth and commanded all who would obey him, to leave their own Church and organize a foreign communion, an Italian mission, on their own English soil.

The Church in these United States never protested, for the equally good reason that she never had any cause to protest. She was first on the ground with her own native episcopate, before the foreign communion of Rome set up her hierarchy on our shores. Protestant is a name which dishonors us with a false accusation of weakness and perpetual defeat. Our feet are on the solid bed-rock of truth, and our career has been one of uninterrupted conquest. We have never protested, we do not now protest, and we are not Protestant, except in so far as positive truth involves the idea, the inference, of the condemnation of the antagonistic error. But to use Protestant in such a sense is to rule one's self out of the company of all decent people, as one who is worse than a trifler.

3. Protestant is a term which is absolutely misleading, and its heterogeneous comprehensiveness is becoming worse and worse every year, as sects and divisions multiply, and new cults and opinions and doctrines more and more strange and grotesque seek shelter under this meaningless term, except in the way of negation. Full four hundred divisions and sub-divisions of religious thought and organization are grouped together under the common patronymic, Protestant. Practically among men to-day the description "Protestant" means one who is neither a Jew nor a Roman Catholic, and then to locate him we must run down the catalogue of over 400 names in order to place him exactly where he belongs. Is not this most distressing?

4. Can any adequate reason be given why we alone of all the large religious bodies in the United States should have the word "Protestant" upon our door-plate, while they have it not? The Dutch Reformed, the Presbyterian, the Baptist, the Methodist, the Congregationalist, the Lutheran, etc., are not styled "Protestant" in their legal titles. Why not? We are sometimes warned to be on our guard, and watch men who are always proclaiming they are honest men. Those who cling to the name Protestant with such strenuous earnestness, are they who unconsciously aid and abet the cause of the papal claims, more than any other class of men. The reason why the Pope advanced with such rapid strides to almost universal dominion after the tenth century, was that the Mohammedan conquests overthrew the other Patriarchates, and left the Bishop of Rome without a rival to dispute his usurpation. Precisely the same is true now and here with us; obscure, and by implication deny the Catholicity of our Church by calling her "Protestant," and you leave Rome alone in the field, as the historic Church in our land, to claim submission to her authority and jurisdiction, although she is a foreign communion, and cannot be naturalized on our soil. What could be more suicidal than for us thus to weaken our own legitimate and true position, and play into the hands of our rival, if not our foe? We are the only alternative as to historic and Catholic claims. It must be either ourselves, or the Church of Rome. If we persist in sinking ourselves, or allow others to sink us from the impregnable position, to which our God has called us, to the level of bodies, however respectable and worthy, whose history begins at the furthest in A. D. 1517, we invoke upon ourselves the curse of Esau, who sold his spiritual birthright for a mess of pottage.

5. The tide of immigration into our possessions is ever on the increase; and we in turn are entering into newly acquired territories, and in coming into political and civil relations with foreign races, we must, it is our duty to introduce ourselves to them, that we may, if they will permit us, impart to them spiritual gifts. How shall we present ourselves to them? By what name shall we call ourselves as we approach them? If it must be as the "Protestant Episcopal Church in the United States," then we shall be as a man of goodly countenance behind a hideous mask, and unless we can persuade our new acquaintances to bear with us and converse with us and join with us in our worship, we shall deservedly forfeit their confidence and respect, and they will leave us. Why should it not be so? Would we drink a potion which was labeled "poison," would we touch the leprous hand of one who cried "unclean," would we enter a ship which floated at its masthead the flag of death? It would be in vain that interested parties sought to explain away the warning signals and insisted that "poison," "unclean," and the yellow flag meant nothing, that the slandered liquid was really the elixir of life, that the wailing voice of warning was the clumsy utterance of welcome, and that the banner of pestilence was the token, in disguise, of health. Let it be remembered that our title applied to the Church, the Body of Christ, is an exact parallel with the superscription placed by Pilate above the Cross of Calvary at the Crucifixion. Both titles contained a partial truth blended with a falsehood, and a whole truth. . . .

The best way to vanquish error is to proclaim and insist upon proclaiming the contradictory truth. The world, the flesh, and the devil will never be conquered by negations. A million ciphers do not weigh against the single unit.

To call the Church "Protestant" is to smirch the Bride of Christ with foul companionship. No one would ever think of associating the Catholic Church with Eddyism or Dowiesism or other cults of the same character, but these and three hundred sects behind them are comprehended by the term "Protestantism," and if the Church

must continue to be held by her own sons and daughters in such companionship, it will not be because we have not, in our place, plead for her rescue from this wretched thralldom and false imprisonment, and for the thousands of souls who, in ignorance, shun her and refuse her because her true character and just claims are disguised by her questionable company. . . .

Of course the Church is Episcopal, since she could not be the Church if she were not Episcopal, as Jesus could not have been the Saviour if He had not been the King of the Jews.

But as Jesus was more than the King of the Jews, the King of the whole earth, so the Church is more than Episcopal, she is Baptist, she is Presbyterian, she is Methodist, she is all these and more at once, as she stands for all revealed truth. Our objection to making "Episcopal" a part of our title lies in two facts; first, that it emphasizes the polity of the Church too strongly, and secondly, it suggests an inference that there could be a Church which was not Episcopal. As to the first objection, we may briefly say, that while we regard the sacrament of Baptism as an absolute necessity, where it may be had, still we would be utterly opposed to giving the title "Baptist" to the Church, because it would be giving undue prominence to one truth above all other truths. For the same reason, while the Order of Presbyters furnishes us with the working clergy of the Church, and whose importance and usefulness cannot be overestimated, we would deem it eminently unwise to call the Church "Presbyterian."

"Let everything," says the apostle, "be done decently and in order," and again, it is a proverb that "order is heaven's first law," and consequently we can see how important it is that in the Church of God method should characterize her worship and activities, but we would not, for that reason, have the Church called "Methodist."

We are prepared then to see why the Church should not have incorporated into her title, "Episcopal." It destroys the proportion of the truth. It gives undue prominence to the Episcopal order.

We thus see how exactly parallel the superscription placed above the head of our Lord by Pilate, "Jesus of Nazareth, the King of the Jews," is to the superscription placed by ourselves above the portals of the Church, "Protestant Episcopal."

WHAT SHALL THE NAME BE?

Suppose, for the sake of discussing the point, the title "Protestant Episcopal" is dismissed, what name shall we substitute?

Both theory and practice, it seems to us, concur in the answer that it should be, American Catholic.

Nomenclature, like all other sciences, should be based upon well ascertained principles. Names as far as possible should be so given as to indicate the generic character with the specific difference. The genus is the family, the species are the individual members of the family. Here in the Occident, among European and American races, our families illustrate precisely the scientific principles of nomenclature to which we have referred. The patronymic, the father's name, covers the whole family, the wife and children, so that all are known as Smiths or Browns or Joneses or Moores. Then the individuals of these groups have their specific personal names, by which they are distinguished one from another, as John, Mary, William, Sarah, etc.

We pass from this familiar illustration to the Church of Christ, and it fits exactly. The whole Church on earth is one family. Its characteristic, which best illustrates and applies the love of God is its universality. It is for all. It gives needed blessings for time and eternity. It comprehends the entirety of man's life from birth to death. It leaves nothing out; it brings all in with its comprehensive arms of love; it is universal, it is Catholic.

Catholic, universal, is the patronymic, the Father's name, which shelters with its love all the provinces of the divine household, wherever it dwells on the face of the whole earth. Catholic, universal, is the adjective which correctly describes the blessings designed for all by our Father in heaven, as the air, the sunlight, the rain. "He maketh His sun to rise upon the evil and the good, and His rain to descend upon the just and the unjust."

We prefer to speak of the Church as occupying the earth with its provinces, rather than covering the earth with its branches, because the illustration is more consistent with the exact truth. Christ, the head of the Church, is in heaven on the throne of God, and is presented to us as the "Sun of righteousness," who shines for all, and is at home in every clime, and is appropriated by every land as though He were all its own exclusive property. The light and heat and vitalizing forces, which bring the spiritual Sun to these several lands, is the Holy Ghost, the Comforter, who comes to them from the Father, through the eternal Son, to give them life.

Now these several lands are the provinces of the Kingdom under Christ the King, the members of the family, who through our Lord are sheltered by the Fatherhood of God, and enjoy in common His paternal love expressed in the title Catholic, their family name.

It is easy to classify and name the individual members of the family. The political names of the countries in which these provinces lie, furnish the adjectives which designate them accurately, as to their separate and specific location.

Thus the Church of Rome, the venerable Patriarchate of the West, derives her title from the province of Italy, and is the Roman Catholic, or ought to be, as an example; but in her creed she calls

herself the "Holy Roman Church," and seems to ignore her Catholicity. But to proceed, the Church in Russia would be the Russian Catholic Church, in Norway and Sweden the Scandinavian Catholic Church, in England, the Anglo-Catholic Church, in Canada the Canadian Catholic Church, and in these United States the American Catholic Church.

If it be objected that "American" belongs to the continent, and not to the United States, the answer is, that that point has been settled by common consent. "*Usus est norma loquendi.*" Usage in all branches of writing, literary, statistical, and political, has conceded the term American as the adjective which describes what belongs to our United States, and hence our reasoning brings us to the conclusion, and the conviction that the name of our Church ought to be the American Catholic Church.

We may say in conclusion, that we have never set our heart upon this matter. We are content, for ourselves, to die as we have lived, under the misnomer. Our concern is almost entirely for others. We do not wish by the folly of retaining this unhappy title to help a foreign communion on our soil to draw to her obedience thousands of converts. We do not wish again thus to prevent many more thousands from entering our fold, as the one historic Church, the American Catholic Church, which has rightful jurisdiction in the territories covered by our flag.

HALF-DAY PAROCHIAL SCHOOLS.

BY THE REV. PAUL MATTHEWS,

Rector of St. Luke's Church, Cincinnati, Ohio.

THE experiment in religious education now being tried at St. Luke's Church, Cincinnati, and locally known as our Parochial School, began in this way:

The head of the Primary department of our Sunday School had it brought to her attention by one of the public school teachers that there was a regulation of the City Board of Education permitting parents to have their children excused from school for one half-day each week, for the purpose of receiving such outside instruction as they thought best. I do not know whether this regulation was originally made in the interests of religious education, or not; quite possibly it was gotten through by Roman influence, which is immensely strong here, in order to keep a hold on any of their children whom they could not accommodate in their parochial schools or who would not attend them. It was stated, however, that only the Roman Catholics and the Lutherans availed themselves of the privilege. We were asked why we didn't avail ourselves of the opportunity. When the matter was brought to the rector's attention, the school was started.

We began in January, 1901, and have had an average of about 60 scholars, from primary to high school grades. We got the children through the Sunday School and many of them are not from Church families; strangely enough we have not been able in many cases to get our own people, who have children at school, to send them. One of the teachers in the primary department of the Sunday School, who is also our kindergartner and comes into contact with the parents, has worked up the Parochial School.

The attendance is of course compulsory, all cases of absence are at once investigated and must be properly excused. The children recognize that the session of the Parochial School is on the same basis exactly as the sessions of the public school; this applies to attendance, deportment, and study.

The matter has been presented more than once to our local clergy, in Clericus and Convocation, but so far has not been adopted by any other of our parishes, and though having the hearty endorsement of the Bishop, has apparently excited little interest, locally, though some inquiries have been received from outside of the Diocese.

It would be extremely easy for any ordinary parish to put such a plan into operation, where such a regulation of the School Board exists; where it does not, it could probably be passed by a little effort and the co-operation of Roman and Lutheran clergy. The rector, with the assistance of some of his Sunday School teachers, could easily manage the instruction.

A word about the course of study may be of interest. Our subjects are (a) Old and New Testament History—the latter including the Life of our Lord and Apostolic History; (b) The Catechism; (c) Spelling of Biblical names, Church terminology, etc.; (d) Biblical Geography, that of the Old and New Testament illustrating the history lessons, St. Paul's journeys and modern missions being added. Spelling enters this course also; (e) Reading, Foster's *Story of the Bible* is our text-book; (f) Church music; (g) The Prayer Book; (h) Church History.

Of course not all the children take all of these courses. We have the school graded into six forms, from primary to high

school grade. We have several sessions to accommodate the convenience of both pupils and their teachers in the public schools, one is on Tuesday afternoon, 1:30 to 3:15; the second on Wednesday morning, 8:30 to 10:15; and a third session for the High School grade is on Wednesday afternoon at 2:00.

The plan is capable of almost any modification to suit local needs and convenience, has no real difficulties, is a revelation of efficiency compared to ordinary Sunday School methods and results, and we earnestly hope that what THE LIVING CHURCH has christened the "Cincinnati Plan," may be widely adopted elsewhere.

TO MY DAUGHTER, ETHLEEN.

At last the mournful day has come,
A sad November day,
When sunlight tints in gathering gloom
Begin to pass away,
And skies, all brightly flecked at morn,
Ere noon tide hour to darkness turn,

As with the sunbeams and the skies,
When autumn days are come,
So earthly hope in darkness dies
And sinks into the tomb,
Where all our little dreams at last
In blast and blight are overcast.

As it has been, so shall it be,
Henceforth, for evermore;
The dream shall reach maturity,
But ere its thrill be o'er,
A blast may come, a blight may cast
A long, deep shadow o'er the past.

It is a sad November day,
And in our lonely home
A solemn change has brought decay
To life's primeval bloom;
And withered on life's rugged shore,
Our blossom cheers us now no more.

Sweet memories of other days
Revive, as in a dream,
The ever changing view displays
The shadow and the gleam,
Which gives the picture God's design,
And stamps it all in all divine.

O, could we look beyond the veil,
Where dwell the saints in light,
Such blissful vision would avail,
And charm our ravished sight;
And we might hear the minstrelsy
Of harpers on the crystal sea!

How foolish then should seem the tears
Of Rachel o'er the dead,
Who, in her agony and fears,
Would not be comforted;
One look beyond this misty sphere
Would glad the heart and dry the tear.

But for a little while good-bye,
My long-afflicted one;
Safe in the palace of the sky,
Beyond the radiant sun,
Thy brother welcomes thee to-day,
Where hope can never fade away.

And there, where vales and mountains clad
In light for thine abode,
And by the river which makes glad
The City of our God,
The Saviour takes thee to His breast,
And folds thee in eternal rest!

Markdale, Ontario.

J. R. NEWELL.

PROTESTANTISM.

AN ACROSTIC.

Poor profession, mere denial,
Rising not above negation;
Of no use in time of trial,
Tearing Church, befooling Nation.
Ever carping, sniffling, snarling,
Scenting wrong in all that's right;
Truth thy bugbear, strife thy darling,
Always putting black for bright.
Now protesting, now reviling,
Tampering with the Church's name,
Indolent, or error smiling,
Seeming dead to Christian shame,
Most un-Christian is thy fame.

—G. W. D.

NOTHING but infinite pity is sufficient for the infinite pathos of human life.—*Oliphant.*

Helps on the Sunday School Lessons.

JOINT DIOCESAN SERIES.

SUBJECT—"The Life of our Lord and Saviour, Jesus Christ." Part II.

By the Rev. ELMER E. LOFSTROM

A STORY OF SIN AND RECOVERY.

FOR THE THIRD SUNDAY IN ADVENT.

Catechism: IV. Obligations. Text: St. Luke xv. 18.

Scripture: St. Luke xv. 11-24.

LAST week we read of Jesus at the table of one of the Chief Pharisees. The occasion of to-day's lesson is found in His habit of eating also with publicans and sinners. When the Pharisees and the Scribes found fault with Him on this ground (v. 2), He answered them by three of the most tenderly beautiful of all His parables. Together they may be called God's apology for loving sinners. The story of the found sheep makes plain the love of the Son who went out to seek for that which was lost until He found it. The story of the found coin sets forth the love of the Holy Spirit which, with the light of conscience ("the candle of the Lord") searches into and sweeps out the house until He finds the piece of money which was lost. The last story shows the love of the Father, bereaved while His son is lost, making a feast when he is restored. Such is the setting of the story.

The story itself shows Jesus' way of teaching truth by a concrete example. The truths taught by the part of the story assigned for the lesson are these:

- (1) Sin begins when a man asserts his independence of his Heavenly Father.
- (2) It involves a separation between them.
- (3) The result of this, is waste leading to want.
- (4) The only remedy is a return to the loving Father; anything else fails ("husks").

All this is abstract truth which would have made little impression if so delivered. But when told as the story of a father and his boy, the whole truth goes straight to the heart.

1. Sin begins when a man asserts his independence of his Heavenly Father. "And the younger of them said to his father, 'Father, give me the portion of goods that faileth to me.' And he divided unto them his living." That was the beginning of sin; not because the son had not the right to the goods, but because he wanted to direct their use himself. Not again because that direction itself was wrong. If he had directed the property just as his father would have done; his own master, had he done only his father's will; the result would have been the same and there would have been no sin. But the very fact that he demanded it, shows that he distrusted his father and thought he could manage the property better himself. Had he been anxious to do only as his father willed, he would not have asked this independence. The story of the "fall" in Eden shows the origin of sin there to be just the same as it is in the case of the individual. There it was not the gratification of the desire, but the distrust of the Father's perfect goodness which leads to the assertion of the woman's power of independent choice. There, as here,

2. Sin involves a separation from God. The father gave the son the portion of goods without question. Our wills are free, and we have the power of independent choice. Like this young man we fail to see that we get the largest and freest use of our wills only when we use them to will as He would will for us.

With the goods in his power, the son was not content at home where he could profit by the advice of his loving father, and be surrounded by the good influences which would have helped him to use his property aright; so it is, "not many days after" that he takes his journey into a far country. If we do not mean to use our freedom to do God's will, we cannot enjoy living with Him. Our wishes and ideals belong to another country.

3. The result of sin is waste; which leads to want. In the story the steps are plain and logical; waste, famine, want. Under the figure of the father and son, the reason is plain, too. The son is free and has the direction of the property his father had hitherto managed for his good. But he has not the wisdom of his father. Much as he may wish to do so, he cannot

manage it as well as his father could. Without doubt he thought he could, and intended so to do. He asked for his goods only that he might better himself, that he might get more pleasure and enjoyment out of life. But his short-sighted standards of pleasure proved disastrous. The best word to describe the result of self-will is the one used—waste.

But when the famine comes, as it always will, waste is followed by want. In days of trial and sorrow it is very evident that the boy is incapable of independence. The use of our wills without reference to God's will may not appear disastrous until the hour of trial comes; but then there is no doubt about it. We need His help though, as much in the "time of our prosperity" as in "all time of our tribulation" (P. B. p. 31).

4. What is the remedy?

If independence and separation mean sin and waste and want, then safety and satisfaction and plenty are to be found in living lovingly with Him and being gladly dependent upon Him. So the story proves. The poor young man tried to satisfy his wants in that far country. He would fain have filled his belly with the husks which the swine did eat, yet no man gave unto him. In that country, or when men assert their independence of God, they have a care only for *self*. He who had spent so freely and given so lavishly, turned to the husks fed to the swine. There is no way of satisfying the needs of man apart from God. Philosophy and the morality of the infidel may fill the belly, but they cannot satisfy the soul. But the young man did find a remedy. When he came to himself—he had been living for *self*, yet the self to which he ministered was not his true self—when he thought of himself again as his father's son ("my father's"), he knew where the true remedy was to be found; "and he arose and came to his father." His remedy we call "repentance." Repentance is met by free forgiveness on the part of the father who has loved the son all the time. As soon as the son returns with love in *his* heart, he is welcomed with joy. Note the contrast between "he began to be in want," and "they began to be merry."

The lesson assigned stops short of the selfish jealousy of the elder son. But it serves to emphasize a truth which is at the very heart of Christianity and that is that our religion is founded on love of a Person. The elder son lived in his father's house, and never transgressed his commandment, and trusted his share of the living to the father's care; yet he missed "righteousness," even more sadly than the younger son. And in spite of all these advantages he failed because he was doing it from the wrong motive and with the wrong spirit. His was only a deeper and more far-sighted selfishness than that of his brother, and his duty was done with the servile instead of the filial spirit, for the sake of the reward for himself. He shows (v. 29) that he wanted his father's property that he might enjoy it *apart from him*. What pleases God is love for Him in return for His love. With that, the greatest sinner can come to Him and find a welcome, and there will be joy in His house over every one that comes in that way.

In order to make clear the points, the thoughts to be brought out have been placed at the beginning of the sections. The teaching order is the reverse. Work from the concrete to the abstract. For the younger grades, the "point of contact" might well be a story of a child who wants his own way. Suppose it be given; the same sequence would follow—dependence, separation, waste, want, vain husks, return, a loving welcome.

SACRIFICING HOME'S HARMONY.

DID you ever go into a building in the entrance of which you could hear half a dozen people playing different selections in different keys? From the room on the right issue the strains of a Mozart sonata, and from that on the left, Schubert's immortal Serenade. Snatches of the masters in the musical world come floating down the stairs, but the effect of the whole is to make the listener want to clap his hands over his ears.

Very much the same thing is to be found in certain homes where each member of the household makes a point of having his own way. And since each way is different, there is a clashing and a discord that is most unpleasant. Perhaps there is no particular fault to be found with any of them. It is no criticism on a piece of music that it does not blend with another in a different key. But that does not make it pleasanter to listen when the inharmonious chords clash.

"My way is all right, and I'm going to have it." Is that the best stand to take, after all? We pay too high a price for playing the music we like best, if to do it we are forced to sacrifice the loving harmony of home.—JAMES REDWOOD, in *Young People's Weekly*.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

RELIGIOUS STATISTICS OF NEW YORK.

To the Editor of *The Living Church*:

CHE enclosed statistics appeared in the *New York Journal*, Monday of this week, as the result of the canvass of three successive Sundays. The only moral which adorned the tale was that the total number of New York church-goers is larger than is commonly supposed. But a further examination reveals one or two facts which may or may not be typical of other cities and places; they are, however, interesting:

(1) The P. E. attendance is largest, except the R. C.; (2) The bodies which may be said to be "High"—Luth., P. E., and R. C.—have smaller proportion of men; the R. C. proportion being about one-third; (3) These three bodies show larger morning than evening congregations; and also show smaller attendance in proportion to membership.

Springfield, Vt., Faithfully yours,

Nov. 26, 1902.

PAUL ROGERS FISH.

THE DEAN OF RIPON.

To the Editor of *The Living Church*:

YOU have doubtless seen the extraordinary assertions or suggestions of the Dean of Ripon, Dr. Fremantle, in his address before the Churchman's Union on "National Christianity," in which he attacks the Virgin Birth of our Lord.

It is of immense consequence to American Churchmen, not only what is the doctrine of the Church of England, but what her dignitaries are permitted to teach without hindrance. There can be no doubt that official cognizance would be taken of such speech as Dean Fremantle's, if he were a priest of the American Church. But nothing is done in England, either with him or other offenders, nor does it seem easy to treat such cases as long as the Establishment leaves Cathedral appointments in the hands of the Government, and they are regarded as vested properties.

We, as a Church, owe something to the Church of England, were there nothing to justify this statement but the preface to our Prayer Book. But does the Church of England owe nothing to us? And is it not possible for earnest American Churchmen, in some effective way, so to further the restoration of the authority of Convocation in the mother Church, that she may have freedom to exercise her ancient discipline, and legislate for her children?

I believe a united published protest by American Churchmen might have some moral effect. G. MOTT WILLIAMS.

Marquette, Nov. 22, 1902.

EXIT SANTA CLAUS.

To the Editor of *The Living Church*:

MOST of us at one time in our lives have taken part in a debate on the topic, "Resolved, that a lie is sometimes justifiable," or it has been put in a negative form: We have puzzled our wits to obtain circumstances in which one lied to save the life of a friend, or the captain of the vessel, in order to prevent a panic, said, "There is no danger," and so on, but the verdict at the end is that a lie is seldom if ever justifiable, and only for unselfish and merciful ends.

This is about the season of the year when the perennial Santa Claus Lie makes its appearance, and thousands of otherwise honest and truthful people deliberately deceive their children with a sentimental-religious fable which is enough to destroy the child's faith in all else the parent says. Not only is this story a gross falsehood, but it obscures the blessed truths of Christ's Mass Day with a vain and frivolous tale. The only excuse for the lie I have ever heard is that it is an unselfish way for the parents to give, as the children attribute the kindness to another, and the thanks are given to "Old Santa" instead of to their parents. Much better would it be to teach the chil-

dren who the true donors are, that they may be able to realize the love and sacrifice which the parents give them, and to be taught the blessed Christian truth that "God so loved the world, that He gave His only begotten Son," and that therefore on His Birthday we should all love each other and give good gifts unto men.

Faithfully yours,

Henry, Ill., Nov. 24, 1902.

ARTHUR GORTER.

FOLLOW THE RUBRICS.

To the Editor of *The Living Church*:

CHE Rev. W. Allen Johnson's article on the "Prayer for Congress" tempts me to write a few words on the rubrics. I can add my testimony to his by saying that I seldom hear that prayer used. I cannot now call to mind but one clergyman who appeared to make it a practice. In fact a great number of the clergy seem to ignore rubrics when they do not coincide with their own ideas. I can only account for this fact, that the changes in the Prayer Book were so long discussed before the matter was settled, that the clergy fell into bad habits. Now it is almost impossible, when you go into a strange church, to tell where the minister is going to begin; whether he will omit the litany, or the ante-Communion service, or content himself with reading only the regular morning prayer, and will leave out entirely the Epistle and Gospel, unless the Sacrament is to be celebrated.

I am in my 76th year, and in my younger days, when traveling, I took comfort on Sundays in going to church and thinking, allowing for difference in time, my family were offering up the same petition to the Throne of Grace that I was. Some time ago I was in the country, a long distance from church, and could only get to the second morning service. As a consequence I never heard the absolution except on a Sunday at the second celebration.

Yours truly,

Montclair, N. J., Nov. 23, 1902.

D. PORTER LORD.

THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

SINCE reading Bishop Doane's objections to changing our Church name, it occurs to me that "The American Branch of the Catholic (or Holy Catholic) Church in the United States of America," would be a truthful name, inoffensive to Romanists and Protestants. I don't think it is an ideal name, but suppose that we cannot have an ideal name so long as Christendom is in such an *un*-ideal state.

L. E. PHILLIPS.

Chicago, Nov. 24, 1902.

AN EXPLANATION.

To the Editor of *The Living Church*:

WILL you permit me to say through your columns, that your Detroit correspondent in his report of the proceedings of the Convention of the Diocese of Michigan, misrepresented me when he stated that I do not believe in foreign Missions, that he again grossly misrepresented me when he said that I "thought it would be better to recall all foreign missionaries and occupy ourselves with missions at home," and that he further distorted my language when he said that I "thought some of the missionary work in East India was ridiculous."

1. Let me say that I believe in missions, foreign as well as domestic, and that if I did not I would consider myself false to my Master, to His Sacred Ministry, and to His Church.

I did advocate in convention a larger expenditure of money on the mission work in this Diocese, even if for the time being it curtailed our contributions to foreign Missions. I did this because this Diocese is still essentially a missionary Diocese, and because her home mission work is not receiving the financial support it needs and deserves. We have missions to which it is our policy to give small sums from year to year, and under this policy they are destined to remain struggling, inefficient, dependent missions for years to come. But if our efforts were concentrated upon them and generous sums were given to them at once to enable them to equip themselves for the work before them, they would become in a short time self-supporting and contributors to mission funds, instead of recipients of them.

I advocated this concentration of money and effort at home, because I believe it to be a wise policy from a business point of view, and because it will enable the Church in this Diocese to

give more toward the work in foreign fields in the end, than it will give under the existing policy.

I may say that my views on this point are endorsed by prominent clergymen and laymen of this Diocese.

2. I do not believe that foreign missionaries should be called home, and made no such absurd statement in the convention. What I said in substance was this: That there is danger that we substitute missionary machinery for missionary spirit, that enthusiasm over apportionment schemes is not necessarily enthusiasm for the extension of Christ's Kingdom. I insisted that if there existed a genuine missionary spirit in the Church we would not have to resort to our present methods of raising money for the extension of the Church's work. I therefore begged that while we were busied with our mechanical schemes for raising money for Missions, we do not forget that the real spirit of Missions must come from the deepening of the spiritual life of the clergy and laity. As I understand it, the missionary spirit is neither more nor less than the loving outgoing to the world of a heart regenerated by the Spirit of God. He has the spirit of Missions who feels that Christ and the Church have done so much for him that he must share his blessings with others.

In the second place, I am one of those who feel that the "unhappy divisions" of the Church are her greatest hindrance in mission work. I asked that this fact be not forgotten. And to emphasize it I said, "if we were to call home every missionary in the foreign field to-day, and work out within the next fifty years some plan by which the Church could present a solid, undivided front in heathen lands, we would be able in the next one hundred years to accomplish more than in a thousand years under existing conditions." It was evidently these words that your correspondent twisted into the bald, unmodified statement that I advocated the recall of foreign missionaries—a statement, which, as anyone can see, is an absolute falsification of my language.

3. I did not say that some of the missionary work in East India is ridiculous. I did say that the effort of so many Christian sects to gain a foothold in India, for example, must place our religion in a ridiculous light before an intelligent, high caste East Indian. Nothing has occurred since the convention to change my mind on this point.

Permit me to say in conclusion, Mr. Editor, that you did an unintentional wrong to our Bishop and to the clergy of our Diocese when you referred to an apparent decrease of more than 600 in the number of communicants in this Diocese last year, leaving it to be inferred that the Church here is losing ground rather than gaining, and that there is some connection between this and our lack of ceremonial worship in Detroit. The apparent decrease to which you refer was due to an agreement among the clergy of this Diocese to report in so far as possible only actual communicants, cutting out of their reports communicants who were so only in name, and such as had moved away without taking transfers and of whom all trace had been lost, but who doubtless were being counted in the lists of communicants in other Dioceses. I doubt not that many another Diocese would show an apparent decline if parish registers were as thoroughly revised and weeded out as were ours last year.

The Church in Michigan is growing in spite of the fact that the "percentage of ceremonial obtaining in Detroit" is "among the lowest in the whole country."

Respectfully yours,

SAMUEL S. MARQUIS.

Detroit, Mich., Nov. 24, 1902.

THE CHURCH AND SOCIALISM.

To the Editor of *The Living Church*:

HANK GOD, a Catholic priest has had, not only the courage, but the opportunity of declaring his adhesion to the principles of Socialism, in a Church paper of the deservedly high standard and wide influence which characterizes THE LIVING CHURCH. In my humble judgment, Mr. Peterson's letter marks an era in modern Church history. Other questions are important, but the morality of the Church is involved in her attitude toward Socialism. According to the underlying, if unacknowledged, principles of our boasted civilization, the vast majority of mankind are born with saddles on their backs, that an insignificant minority, booted and spurred, may ride. Socialism is a protest against such a slander of the Almighty, and proposes to put an end to this monstrous assumption. Recognizing that all wealth is the application of labor, aided by machinery, to land—an axiomatic statement—the Socialist proposes

to break down the barriers that *sui disant*, civilized governments have interposed, through ignorance, or deliberate intention, in the shape of vested rights and other special privileges, between the land, our Father's bountiful storehouse, and the labor, which with the means of production placed in its hand, is able to convert the contents of that storehouse into things that are needful for the earthly comfort of man and contribute to the gratification of his tastes. This the Socialist would not do as an act of kindness, but as a matter of simple justice, and with a sense of merited shame that the present state of things has been permitted to endure so long without protest or effort on his part towards its overthrow.

Mr. Williams, in his retort to Mr. Peterson, makes a very common mistake in supposing that there are different forms of Socialism, and that some of them differ little from anarchy. The only possible categories are Socialism and non-Socialism, and these are mutually exclusive. Christian Socialism can mean nothing but Socialism held by Christians who desire to exalt it as they should all human movements toward righteousness by injecting into them the spirit of their holy religion. Christianity is distinct from Socialism *sui generis*. Christianity is based upon its commission to apply the Gospel through the ministration of the Catholic Church, to the salvation of souls. It comes to us bestowing the inestimable gifts, procured by the Incarnation and Sacrifice of our dear Lord. The latter does not pretend to give, lays no claim to charity; but merely proposes to bring about justice between man and man. Its sphere of action is emphatically human, and it declares that it only deals with questions quite within the purview of even unregenerate man. It appeals, not to man's generosity, but to his terrestrial interests. It is certain to prevail, and the lamentable plea of Divine right made recently by President Baer, echoed by the Bishop of Central Pennsylvania, and seconded by Mr. Baer's co-parceners in the anthracite coal fields, *et id omne genus*, are manifestly hastening the day of its approach.

The Church cannot afford to ignore, to say nothing of impeding, justice; as she must do, in the person of her priests and people, if she fails to aid a movement so palpably just as Socialism.

Its doctrine is the logical outcome of her teaching with regard to man's duty to his neighbor. Her religious functions are not trenched upon, nor are they disturbed by this movement; but her attitude towards it must be definite and will result in vastly extending her influence in human affairs or in paralyzing her highest spiritual energies. The exigency has arisen and the day has come for the sons of Levi to prove their loyalty to truth and to range themselves on the side of justice.

The Catechism enjoins upon us that "we are to learn and labor truly to get our own living, and to do our duty in that state of life unto which it has pleased God to call us." Socialism, in express terms, insists upon the first portion of this injunction. Since it is a human system and nothing higher, it says nothing about God calling us to a state of life, but it certainly demands that each man, in whatsoever state he is, should do his duty. The Catholic, in our branch of the Church at least, has then an additional spur to this duty, inasmuch as he believes that he is called by God to the state of life wherein he is placed. Therefore, he has a divine reason for obligation in discharging the duties attached thereto. As American citizens God has made us, severally, participants in the supreme power of our government. We are responsible, each one of us, so far as it is in our power to effect that end, for its conformity to justice. If we recognize, and it is fast becoming a matter of general recognition, that our system of government has placed the gifts of God to all, within the control and possession of an insignificant minority; has legalized their right to shut off from the Divine storehouse, the land, those for whom it was created, and to whom it was solemnly deeded, when all was well with our first parents; then, we are bound to do all in our power to rectify that system, which is our creature, and ought to be our servant, so that it shall be conformable to justice; otherwise how can we be doing our duty towards our neighbor as laid down in our Catechism by our holy mother? This we must do, then, not only because we are men, but because we are Catholics.

Mr. Williams complains that some Socialists belittle the Master, but that is beside the mark under consideration. Socialism confessedly has nothing to say about religion, and is not to be brought to book for the individual utterances of certain persons who take its name upon questions outside its scope. Catholics certainly know that Socialism, or any other human movement, will never displace Christianity or render its functions nugatory. Nor can anyone show that Socialism

makes any such claim. When man is placed where Socialism is striving to place him, in the condition that he need not be anxious about "what he shall eat and what he shall drink, and wherewithal he shall be clothed," he will not cease from sin and he will need God's help to save him, as he does now. Then, too, it can be said of him: "Deep calleth unto deep," as Dr. Pusey interprets it, the depth of man's misery to "the depth of God's mercy."

Let us not be afraid of doing justly and loving mercy, on the plea that we may be encroaching on the prerogative of God. Such pleas are manifestly hypocritical, and we know what the dear Lord said of hypocrites. The arguments now advanced against Socialism have their parallel in those once advanced against the abolition of slavery, but slavery was abolished despite their cogency, and many Christians have to regret that the charge often brought against their holy religion, of its lack of sympathy with the work of terminating the possibility of property in human flesh, is not unnatural and the criticism covers them with merited confusion.

Socialism proposes to free man economically, since it is evident that economical slavery may co-exist with political freedom, so long as the latter is not used for its overthrow. Mr. Williams, in spite of his claim of having studied Socialism, still knows very little about it, or he would not cover it with its very antipodes, anarchy. He might as well call hot, cold, solid, liquid. The first principle instilled into the mind of the Socialistic neophyte is that no cause is good enough to warrant violence in its defence. This sounds marvelously like, "Resist not evil, but overcome evil with good." Anarchy can no more be the fruit of the socialistic tree, than figs can grow on thistles. Moreover, let me counsel Mr. Williams not to disdain the truth, even if "preached at the street corners or spouted from soap boxes." Men have made grievous mistakes by scorning a true voice, because it issued from a humble position. The disciples of the Carpenter cannot afford to disregard the cry of the prophet on the score that he is a man who kept cattle from his youth, lest he reject the voice of Him, also, "Who putteth down the mighty from their seat and establisheth the humble and meek."

EDWARD W. MEANY.

2102 Oak Street, Los Angeles, California.

To the Editor of *The Living Church*:

MR. ISAAC PETERSON in *THE LIVING CHURCH* of Nov. 22nd, writing of the Christian's attitude toward Socialism, asks: "Will you help, or will you hinder?" This is a question that every man must meet and answer in the near future. In the war for the liberation of the world, the next battle will be between the forces of Socialism and democracy, though these may not be the names emblazoned on the banners of the opposing hosts.

Answering Mr. Peterson's question, I shall, as long as I can and with what power I have, hinder the growth of Socialism, for the following reasons, among others:

- (1) It is in violation of the first and second Commandments.
- (2) It is in violation of the eighth Commandment.
- (3) It is a denial of freedom, and therefore not in harmony with the spirit of Christianity.

For Socialists and for all other radicals I have great admiration, because they are working, as they have light, for a better civilization. But Socialists and Socialism are two very different propositions.

Every man has his god, and the masses of men, having turned away from the God of their fathers, for various reasons, have set up in His place many false gods to whom they look for help in time of need. It is not to be wondered at that men and women, drifting away from the true faith, and perceiving the injustice of so-called Christians in their relation with their fellow men, should deny the God whom they had been taught to believe was the giver of all good, and should place their dependence upon the State or Society.

I can appreciate the condition of such an one, but for a man to call himself a Christian and also a Socialist, is like proclaiming one's self a servant of both God and mammon. A Christian Socialist is a paradox. Not satisfied with God "from whom all blessings flow," he looks to a State which will give "to each according to his need." To be sure, Christian Socialists will take issue with this statement, but the truth is, while they may be Christians, they are not Socialists. They are opposed to the injustice they see everywhere about them, and they adopt the nearest remedy because the bottle is labeled "Christian." Be-

cause the *Encyclopedia Britannica* says "The ethics of Christianity and the ethics of Socialism are identical," must we accept the statement as true? Since when have we adopted this work as the standard of theological and ethical authority?

This is no place to go into an extended exposition of the tenets of Socialism; nor would it be satisfactory, for there are so many schools of Socialists that no one platform would satisfy all. But in a general way, the doctrine prevails among all, that the means of production and distribution must be transferred to the community, that society must be regulated upon the principle of "From each according to his ability, to each according to his need." Among other proposals advocated by Socialists are "Legislation to secure work to the unemployed; to establish a maximum day and a minimum wage for all workers; to provide pensions for the aged."

I claim that all these proposals are, in effect, the elevation of society into the place of God, the All-provider. Men will not look to God, nor thank Him for their daily bread, when they are sure of it from society. One of the most potent causes of infidelity to-day is the fact that men must beseech their fellows for an opportunity to obtain a livelihood. To transfer the worship of the millionaire to the worship of the State, is not abolishing idolatry.

"I the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate (disobey) Me; and show mercy unto thousands in them that love Me and keep My Commandments." So long as we divide our homage between God and the State, so long shall we and our children suffer, even unto the third generation. Whenever we stumble up against an evil, instead of applying the principles of Christ, we fly to the Legislature or Congress for relief. We call statutes, *laws*; and we obey them far more willingly than the commandments of God. It has been well said:

"Socialism in all its phases looks on the evils of our civilization as springing from the inadequacy of natural relations, which must be artificially organized or improved. In its idea there devolves on the State the necessity of intelligently organizing the industrial relations of men; the construction, as it were, of a great machine whose complicated parts shall properly work together under the direction of human intelligence. This is the reason why Socialism tends towards atheism. Failing to see the order and symmetry of natural law, it fails to recognize God."

At the late convention of the Brotherhood of St. Andrew, Bishop Anderson called attention to a fact too much neglected by the Church, and one worthy the attention of all those who look to the Church for spiritual help. He said:

"Consider the time when the Church had power. During the Middle Ages, the gulf between the Church and the world was bridged, and over that bridge, paganism got back into the Church. That paganism is still in the Church, much of it. The Church lost a power it has never regained. *The gulf between the world and the Church ought to be made wider.*"

Christian Socialists are trying to fill up the chasm between the world and the Church, and just as far as it can be done, the Church will deteriorate.

To take "from each according to his ability," and to give "to each according to his need," is precisely what we are doing now, and thereby causing want and woe. This insatiable greed of the few is compelling us to contribute "according to our ability" to gratify their need, which is unappeasable. But we are told, "all this will be changed when society assumes control of the means of production and distribution." The principle will be the same whether the individual or society is the thief; and we are commanded not to steal.

The root of the whole trouble is, it seems to me, our loss of faith in God's laws and promises, and lack of confidence in our own powers. Not to write irreverently, God will manage matters all right if we will not interfere with our man-made *laws*. We distrust democracy and call it a failure. It is no argument to say, as do some, that democracy has been tried and found wanting. Not in America, certainly, and this is the example quoted. We have an ideal of democracy; but we have never lived up to this ideal, and we are getting farther away from it every day.

If we desire a better civilization, we must rid ourselves of the hindrances to a full development of our individual and corporate abilities. We suffer from our allegiance to statutes and from ignoring the laws of God. Strike out, therefore, the statutes which limit our freedom, and we shall need none other god than He who shall bring us "out of the land of Egypt, out of the house of bondage."

It necessarily follows, since "no man can serve two masters,"

that servants of Christ must be free men. Now no man is free who is dependent upon another man, or a man-made institution, for his livelihood. If God is a common Father, we are all His children, and brothers one of another. Where, then, do some get the titles of their special privileges? From the man-made statutes of which I complain. Abolish the special privileges whereby some live upon the labor of their fellows, and no man will then pray to his brother for work, which is only another form of the petition, "Give us this day our daily bread."

Now, there is but one place from which we can obtain food, clothing, shelter, those material things for which we look to God. That place is the earth, given once for all by the common Father to all His children. As Bishop Nulty has said:

"Every human being is a creature and a child of God, and as all His creatures are equal in His sight, any settlement of the land of this or any other country that would exclude the humblest from his share in the common heritage is not only an injury and a wrong done to that man, but an impious violation of the benevolent intention of his Creator."

Give man, therefore, his inheritance, and he will need no paternalistic State, no "legislation to secure work to the unemployed," no established maximum day or minimum wage for all workers, and no pension for the aged.

"All that is needed to remedy the evils of our time is to do justice and give freedom," wrote Henry George. "The organization of man is such, his relations to the world in which he is placed are such—that is to say, the immutable laws of God are such—that it is beyond the power of human ingenuity to devise any way by which the evils born of the injustice that robs men of their birthright can be removed, otherwise than by doing justice, by opening to all the bounty that God has provided for all."

"Since man can live only on land and from land, since land is the reservoir of matter and force from which man's body itself is taken, and on which he must draw for all that he can produce, does it not irresistibly follow that to give the land in ownership to some men and to deny to others all right to it, is to divide mankind into the rich and the poor, the privileged and the helpless? Does it not follow that those who have no rights to the use of land can live only by selling their power to labor to those who own the land? Does it not follow that what the socialists call 'the iron law of wages,' what the political economists term 'the tendency of wages to a minimum,' must take from the landless masses—the mere laborers, who of themselves have no power to use their labor—all the benefits of any possible advance or improvement that does not alter this unjust division of land? For having no power to employ themselves, they must, either as labor sellers or land renters, compete with one another for permission to labor. This competition with one another of men shut out from God's inexhaustible storehouse has no limit but starvation, and must ultimately force wages to their lowest point, the point at which life can just be maintained and reproduction carried on."

The aim of the Socialists is praiseworthy, but their plan, like the present system, is slavery.

Yours sincerely,

Chicago, Nov. 24, 1902.

U. A. H. GREENE.

To the Editor of The Living Church:

I APPREHEND, Mr. Editor, that this discussion is becoming "stale and unprofitable." I had hoped that the Rev. Mr. Williams would refrain from asking questions in his last communication, so that the matter might be concluded.

A Socialist, in the party sense, is one who subscribes to the national platform of the Socialist party, just as a Democrat, or a Republican, is one who subscribes to the platform or programme of one or the other of these parties. That is the kind of a Socialist I am.

It is, however, of little moment to the readers of THE LIVING CHURCH what form of Socialism I stand for, but the matter that is of importance to them in this connection, and at this time, a matter which cannot be evaded by the clergy, is the position the Church shall assume in the great international movement for the emancipation of the proletariat. The Church cannot remain neutral; it must, through its clergy, take an active, sympathetic interest in the movement, or remain on the side of capitalism. In the on-coming struggle, it seems to me that the Church will be compelled to choose between the capitalist and the proletariat, between capitalism, as a system, and the Cooperative Commonwealth. And what Socialism needs is the sympathetic counsel of godly men, and not criticism of the theological opinions of this or that individual Socialist.

The International Socialist movement is an evolutionary movement, irresistible, inexorable, and inevitable. All that individuals, societies, or Churches can do is to attempt to guide or to misguide, to help or to hinder the great unfolding. The

Church can make the movement appear ungodly by unintelligent criticism and by keeping aloof, or it can leaven the movement by intelligent Christian aid; neither Church, nor State, nor all the organized forces of wealth, can stop the movement. May our dear Church not be found blindly attempting to thwart God's plan of social amelioration, but may she be found lending her strength and influence in sympathetic guidance.

Minneapolis, Minn., Nov. 29, 1902. ISAAC PETERSON.

To the Editor of The Living Church:

E NCLOSED please find clipping giving a section of a sermon preached by Dr. Parkhurst (a Presbyterian). Oh, would that the priests of God's Church would like him declare for "Human rights against property rights"!

If Dr. Parkhurst had been the Bishop of Central Pennsylvania during the late coal strike, do you not think that more churches would have to be built to hold the *miner* worshippers that would flock to them? Oh, would that strong men like dear Father John Williams of Omaha would see that "Men's rights are above property rights"! Yours truly,

Kansas City, Mo., Nov. 27, 1902. FRED. B. SIMPSON.

The clipping enclosed was a report from the New York *Tribune*, of a sermon by the Rev. Dr. Charles H. Parkhurst at the Madison Square Presbyterian church in that city, in which he related approvingly an incident in connection with the coal famine. A young girl, arrested on a charge of stealing coal from a coal car, declared, with sobs, that "she had taken it to keep her little brothers and sisters warm."

"Well," said Recorder —, "in my estimation, just at present it is no crime to take coal when necessity forces one to do so, as in your case it did," and then discharged the girl, who thanked him, while those in the room applauded.

SWEAT-SHOP CONDITIONS.

To the Editor of The Living Church:

R EPLYING briefly to the Rev. Mr. Moran, let me, as the writer of the article, "A Visit to the East Side of New York," appearing in your issue of Sept. 27th, express my pleasure at the information that there is a society for the counteracting of sweat-shop conditions already in existence, and that this society is working under the auspices of the Church. This, according to my idea, is just how it should be.

An article on this special work undertaken by C. A. I. L. printed in the columns of THE LIVING CHURCH, if you, Mr. Editor, could find space for the same, would, I should imagine, prove both interesting and edifying.

West Orange, N. J.,

Nov. 25, 1902.

Sincerely yours,

WILLIAM H. COX.

PRACTICAL TESTS OF CATHOLICITY.

To the Editor of The Living Church:

I CANNOT refrain from saying a word or two that have occurred to me after reading the several communications that have been brought forth as a result of the discussions awakened by the recent Church Congress. I am not a theologian and have not the ability to probe learnedly into the ifs, ands, and buts, or Greek and Latin and ancient history, etc., but am only a plain man of the world who is trying to the best of his ability in his humble way to follow the teachings of the Master. I regret that this question has been brought forth into prominence again, as it is one that appears to be useless to discuss and can only be solved by the sincere prayers of those who sincerely believe what they teach, and sincerely practice what they believe; and then only in the time when He shall will it.

It seems to me, however, that all of this discussion of the early Church and learned disputing of the meaning of the few fragmentary records that seem to remain as to what it was, is needless. I have no doubt that if the truth were known they had morning and night communions, fasting and non-fasting communions, love feasts, incense, and everything else that has been stated that they had; in fact I believe that the early Church, compelled as it was to prowl around at night and hunt caves and catacombs in which to worship at all, and then liable to be scattered by a Roman mob, was in a state of absolute anarchy as to its forms and usages, until the later centuries when it could come forth into daylight and face the world as the Church of Jesus Christ, and its Bishops could get together, complete its organization, separate the chaff from the wheat, and reduce its customs and practices to a practical and sensible basis. This we know they eventually accomplished. There are no rec-

ords, however, to speak of about these early days, and the best that can be told is from what has been handed down through the Church of later days. Therefore I contend that except as the merest basis for development, the records of the early Church have but little bearing on the questions that confront us to-day.

Neither does that of the laws and traditions of the Church of England, except as a general proposition that it is desirable to remain in line with the past to the fullest extent possible, but not to the extent that it is necessary to discuss and quarrel about; for this is the American Church of the twentieth century, and there are enough problems for it to face and fight against the world, the flesh, and the devil without fighting about what people who have been dead sixteen hundred years did, who left no records at all on the subject. Great men they were, we know, and they deserve our love; respect, if not veneration; but this needless disputing about what we can never know about them should be dropped.

In fact the whole question, I think, is being discussed on a wrong basis, and what I wish to do is to elevate it to its proper plane.

No truer word was ever spoken by the Master than when He said: "By their fruits ye shall know them," for there is a higher word than Churchman, a higher one than Catholic, and one that appears to have been forgotten by both sides in this discussion, and that is Christian; and I ask our readers to carefully and prayerfully investigate as to what kind of Churchmanship is making the best and most loyal followers of The Nazarene to-day; for after all that is the test by which any opinion must stand or fall, and all references to antiquity, history, tradition, Greek, or Latin in the world cannot prop it up for any length of time unless it produce fruit, and that of the best.

Now allowing much for human weakness and error on both sides, for there always has been and always will be such as long as human hearts are human, allow me to ask a few questions that have occurred to me for the consideration of your readers; a few practical, business, right-to-the-point, questions.

The Prayer Book appoints Friday and certain other days as days of abstinence, just as certainly as it does Sunday a feast day, and everybody knows that the only known method of observing a day of abstinence is by abstaining from flesh food, and a beautiful act of courtesy and love for the Blessed Saviour it is. Yet there are a large number of people in the Church who say they cannot see any sense in not eating meat on Friday. Very well, admit it; but what do you propose as a method of observing a fast day? Silence. Therefore, having nothing to propose, they proceed to disregard all fast days, and still state they are Churchmen. What class of Churchmen are bearing fruit in this respect?

Who is the Churchman who braves rain or shine to be at the weekly celebration of the Lord's Supper? Is it the one who says it is only a meaningless form, that there is no Presence of the Blessed Saviour in the Holy Sacrament, and that He pronounced the most stupendous falsehood in all history when He said, "This is My Body"? Is this the Churchman who comes only after careful fasting and prayer, and to whom the Blessed Sacrament is the very bread of life itself? No; I fear not. In fact, from my experience, unless the weather is good you will not find him even at morning prayer. "By their fruits ye shall know them."

Again, we hear the most rabid attacks against those who see fit to go to their pastor in confession for spiritual consolation and advice, and to acknowledge as best they know how, their faults and failings, to their Blessed Saviour, and obtain His blessing and benediction. And yet, after all of these attacks, what have they to offer in place of it, and how many of them could honestly and truly go before their Maker and state to Him that they have ever sincerely and penitently examined themselves and confessed their sins in any way at all, in their whole life, except to rattle off sins in morning or evening prayer that sounds like "AlmightyandmostmercifulFatherwehaveerredandstrayedfromthywayslikelostsheep," etc., while looking around the congregation to see who is there, or what Mrs. G—— had on, or something else equally frivolous.

And so on, as we probe the whole question, we determine who are the real, true, sincere Christian Churchmen, who are living up to the Prayer Book standard and practising its precepts, who are sacrificing their best efforts for the Church, who live by its holy Sacraments, and who believe in the reality of its devotions.

It is true they may have made some errors in their customs, and at times used ones that appeared novel and strange,

and possibly unnecessary; but in contradistinction with the Christian and Church life of those who say there is no Presence of the Saviour in the Holy Sacrament, no confession and absolution, no fast days or fasting communion, no anything in the Church but a nice, pleasant place to go Sunday morning with good clothes on, hear morning prayer, recite creeds that they do not believe, hear a sermon that tells them anything but that they are sinners and under the condemnation of Almighty God until they truly repent and confess and forsake their sins, meet their neighbors and have a pleasant chat, and stay at home if the weather is bad; they shine out like the morning sun after a night of darkness.

Yours very truly,

New York City, Nov. 29, 1902.

E. P. RAYMOND.

THE EGYPT EXPLORATION FUND.

To the Editor of *The Living Church*:

CHE subscribers to the Egypt Exploration Fund in America should fully acquaint themselves with the attitude of the present committee towards the late honorary vice-president, the Rev. Dr. Winslow.

The evidence on both sides, I have been delegated to inquire into, and as an impartial observer, I regret to say that the treatment of Dr. Winslow by this committee is such that it demands a thorough reorganization of the committee having the matter in hand, whether in London or Boston.

The Egypt Exploration Fund must not claim any support as long as its tactics will not bear the light of day.

Walpole, Mass.

ALBERT E. GEORGE.

To the Editor of *The Living Church*:

WHAT appears in your issue of Nov. 29th, being merely prefatory, leaves your readers entirely in the dark about the facts, a few only of which I now briefly state.

The London Committee voted to reorganize the administration of the American Branch, the Office of which (in Boston) consisted of Honorary Secretary, Hon. Treasurer, and paid Secretary. In place thereof a committee was to be appointed. Eminent men and women of New York and Boston, all members, such as Dean Hoffman, Presidents Warren and Hazard, Mrs. Ames (wife of Dean Ames, head of Harvard Law School), Mrs. Arthur Brooks, Professor John P. Peters, and so on, were named last February to London as qualified to call together a representative committee. London, however, requested one man in Boston, not a member or specially interested, to name and form of his own free will this important committee. This was in violation of the official statement in London that "the Committee is ever anxious that the American Branch should be administered in accordance with the wishes of American subscribers." The 90 odd local honorary secretaries and hundreds of members were not consulted in the new deal.

This one man, thus appointed, requested London to cancel also my vice-presidency, an honorary position, and not appertaining to the "Boston office." His wish was obeyed. Of the seven members of his committee, three were not subscribers; one was a comparatively new one; three are connected with his museum; two are abroad. He had consulted with one or two members of that short-lived committee of 1897, and even appointed one of them who is hostile to me. When I remonstrated with him, he complained that I had not of late years secured enough antiquities for the museum: other museums fared better.

The grievance is not personal, but affects our common rights. An eminent subscriber writes:

"This is a more egregious blunder than that of 1897. If the London Committee were desirous of offending the American subscribers, they could hardly have chosen a more effective method. It does seem essential that the subscribers generally should know the affront which has been put upon them in the indignity shown to you."

The New York *Tribune* of Nov. 27th has a full column upon this revolution. A request to me by a postal will ensure its sender freely a copy of the circular giving details of so causeless a revolution.

WILLIAM COBLEY WINSLOW.
525 Beacon Street, Boston, Mass., Nov. 29, 1902.

THOUSANDS that are capable of great sacrifices are not yet capable of the little ones, which are all that are required of them. God seems to take pleasure in working by degrees; the progress of the truth is as the permeation of leaven or the growth of a seed; a multitude of small sacrifices may work more good in the world than many a large one. Our work is one preëminently of "small sacrifices." —Geo. McDonald.



Literary

Miscellaneous Literature.

The New Empire. By Brooke Adams. New York: The Macmillan Co.

A study of the economic conditions of the world from the earliest times to the present, showing how the control of the trade routes and mines of precious and useful metals have effected the civilization of the world and been a chief factor in determining the ever shifting centre of empire.

Mr. Adams explains how these conditions have been influenced by tariffs and bounties, and by the great inventions and discoveries of mankind.

The last chapter deals with the most important world happenings of the past few years; their causes and effect are analyzed and explained, with the idea of showing the correctness of the conclusions arrived at in the earlier chapters. The pages devoted to the changes considered advisable in our administrative government to meet the continually changing economic conditions, are timely and very suggestive, stimulating thought in regard to the future of this republic, which, as we have recently achieved commercial supremacy, seems to have become the centre of empire.

In this connection the author says: "Supposing the movement of the next fifty years only to equal that of the last, instead of undergoing a prodigious acceleration, the United States will outweigh any single empire if not all empires combined. The whole world will pay her tribute. Commerce will flow to her from the East and the West, and the order which has existed from the dawn of time will be reversed."

The book containing 244 pages seems small considering the vastness of the subject, but this may be an advantage, as the facts are so clearly and concisely stated. It is exceedingly well written and extremely interesting from beginning to end. It is worthy not only of careful reading but of equally careful study. D. E. R.

Authors at Home. Edited by J. L. and J. B. Gilder. New York: A. Wessels Company.

A series of thirty personal and biographical sketches of well known American writers. These sketches have appeared from time to time in *The Critic* where, according to the statement of the editors, they attracted particular attention by virtue of their authenticity. The articles have a special merit in the fact that the writer of each was selected for the purpose by the author himself.

Incentives for Life—Personal and Public. By James M. Ludlow, D.D., Litt. D. Chicago: Fleming H. Revell Co. Price, \$1.25.

The dedication of this book of essays is: "To Theodore Roosevelt, President of the United States, with affectionate recollections of a boy in the pew, who has since in public life and personal character signally exemplified the precepts contained in this book."

Dr. Ludlow is now pastor of the Munn Avenue Presbyterian Church of East Orange, N. J., but was pastor of the Dutch Collegiate Church of New York when the present President was a boy attending that Church.

The essays are most delightful reading. They are filled with erudite allusions and apt similes; and they inculcate the highest morality and for the highest motive.

If one may distinguish among these essays, when all are so good, the ones on Weakness of Will, a Diseased Condition, and Incentives from Religious Faith, might be mentioned.

We have seldom read a volume which is at once so attractive, and so useful.

Life the Interpreter. By Phyllis Bottome. New York: Longmans, Green & Co. Price, \$1.50.

Mrs. Bottome's book adds another to the lengthening list of novels devoted to social differences, contrasts of temperaments, pictures of the lower strata of human life in the cities. The equipment of the author is large and her materials seem to be gathered at first hand. That there must be much of human misery in the story goes without saying, for the author is serious and has selected serious questions. Not all of care and pain, however, lies in the slums, for many of the most vivid pictures are drawn from the life of the wealthier classes.

The authoress has not hesitated to call things by their right names, although she has used discretion and good judgment in this, as she has in dealing with all delicate situations.

The Conquest. The True Story of Lewis and Clark. By Eva Emery Dye, author of *McLaughlin and Old Oregon*. Chicago: A. C. McClurg & Co. Price, \$1.50.

The Conquest is a book of noble proportions. The authoress assumed a task of great magnitude when she set out to tell the whole story of the conquest of the great Northwest. No one who reads this remarkable book will ever forget the surprise growing

to incredulity, changing to full faith in, and final admiration for, so well completed a task. It is history, but reads like romance. It is romance that is the history of brave deeds, great perils, daring unequalled in the life of any nation; a romance that is made up from facts, that are indeed stranger, more thrilling than any fiction.

The first of the book with surprising condensation, but in every line alive with vigor and strength, tells the story of the sufferings and final triumph of the new West. Kentucky, Ohio, Missouri, and all that area tributary to the Ohio and upper Mississippi, through the foresight, indomitable energy, and courage of George Rogers Clark, was defended, lost, and re-taken, again and again, finally to remain a part of these United States, through this self-same ability.

Then the narrative is taken on the shoulders of Meriwether, Clark, and William Lewis, and carried through their perilous journey to the shores of Sitka Sound. The spirit of this new epic never wavers in its lofty song, but with Homeric valor and martial step, rolls with sweep of oars and song of rowers to the Oregon. Nor did Homer's heroes do greater deeds or meet more treacherous sands than these heroes of the book. Certainly nothing in all the battling for Troy was more momentous than this battling for a continent which our heroes so nobly won.

When history is written like this, it ceases to become a task to acquire, but becomes a passion to pursue. When romance has such backbone as Mrs. Dye's *Conquest*, it must always be a pleasure and can never become a dissipation.

Donna Diana. By Richard Bagot. New York: Longmans, Green & Co.

This is a story of high life in Rome at the present time. Donna Diana Savelli is a rich young girl of a noble house, who thinks she has a vocation to the religious life; but who succumbs to the first lover who presents himself, and, of course, marries him at the end.

The "local colour" seems very accurate, and the descriptions of Rome and its life are quite interesting. The character of the Cardinal Savelli is strongly drawn and is one which attracts the reader powerfully. The girl for whom the book is named is an insipid Miss, who is hardly more than a lay figure. The interest of the story lies with other characters.

The Lane that Had No Turning. By Gilbert Parker. New York: Doubleday, Page & Co. Price, \$1.50.

A story of life among the French Canadians, full of that vigor and strength so characteristic of Gilbert Parker's writings. The new edition of this popular book is beautifully illustrated with half-tone engravings, and made very attractive with numerous artistic decorations.

Tom Moore. An Unhistorical Romance, Founded on Certain Happenings in the Life of Ireland's Greatest Poet. By Theodore Burt Sayre, author of "Two Summer Girls and I." Illustrated. New York: Frederick A. Stokes Company. Price, \$1.50.

While those who have read Moore or have read him for his poetic charm alone, may feel the romance of his life that shows through the form; it has been left to Mr. Sayre to demonstrate and paint the real romance that flowed around this Irish poet, a little flood of sighs and shimmer.

The book is not sentimental apart from sense and dignity; but who could follow this gallant, rollicking Irishman, without taking in the sentimental and romantic with every breath?

The author has woven the most striking incidents of Moore's life in 350 closely written pages. Apart from the characters being so well known, the romance is delicately written, dramatically arranged, and will interest any who may once get possession of it.

One's Womankind. A Novel. By Louis Zangwill. New York: A. S. Barnes & Co. Price, \$1.50.

The author claims in this story to help women to understand men, by teaching women how men fail to understand them. This story of English society life indeed is treated in a broad, and at many times keen and subtle way. While the subjects are conventional, yet the author has impressed upon his characters a seriousness toward life peculiarly his own.

Hearts, while not worn on the sleeve, are discovered in uncommon ways peculiarly convincing. The story has a purpose, and its pursuit is dramatic and convincing. It is a book not easily laid down till completed.

A Nonsense Anthology. Collected by Carolyne Wells. New York: Charles Scribner's Sons. Price, \$1.25 net.

"Don't tell me," said William Pitt, "of a man's being able to talk sense; everyone can talk sense. Can he talk nonsense?"

A sense of nonsense is a gift not acquired by any reading or cultivation. This author has shown as much wisdom in collecting this veriest nonsense from Lear to Burgess and Carroll, as many a worthy editor has shown in collecting maxims and smart sayings of the centuries. Nonsense is good for everyone who can appreciate its purpose.

There is more of such stuff in the pages of Miss Wells' little book than one could imagine had been written on this much neglected topic. It will do anyone good to read a bit of it after a hearty dinner. It will do most good to those who have a little nonsense in their own makeup.

Mind, Power, and Privileges. By Albert B. Olston. New York: Thomas Y. Crowell & Co. 12mo, price, \$1.50 net.

The author aims in this work to set before his readers the importance and desirability of the development and culture of the powers of the mind and to emphasize and illustrate the intimate relation subsisting between man's physical and psychic parts.

Mr. Olston treats of the mind as a dual organism, made up of conscious mentality and an inner region—the subconscious mind. Dreams, trances, mesmerism, telepathy, so-called "Christian" and "mental" science, and other strange psychic phenomena, the author explains as the result of this two-fold activity—conscious and unconscious—of man's mind.

"What are the creative and curative powers of the mind?" "What can the mind do of good and ill for the body?" "What effect have moods and temperaments upon health?"—are some of the questions Mr. Olston sets himself to answer.

There are three chapters devoted to the discussion of Eddyism. They are suggestive and interesting, and worth careful reading. He designates the Eddyite healers as active telepathists. His remarks on Mrs. Eddy's commercialism in the sale of her book, smack of dry humor.

To the student of psychology, and to those interested in the occult and in the many strange psychic phenomena of our day, we commend the book as containing much that is of interest and worthy of careful consideration.

J. A. C.

Human Nature and the Social Order. By Charles Horton Cooley, Instructor in Sociology at the University of Michigan. New York: Charles Scribner's Sons, 1902.

In this instructive monograph we have a powerful and acute analysis of Human Nature as developed in its contact from earliest infancy with all the manifold, complex influences of its social environment. Of the two forces at work in the world shaping the development of the individual members of the race, heredity and environment, this volume is primarily a study of the influences of the latter. As such it is very thorough and comprehensive. Society and the Individual are presented as aspects of the same thing, and might well be, as the author says at the outset, the subject of the whole book. Psychologically as well as theologically, "no man liveth unto himself," and "a separate individual is an abstraction unknown to experience." Our conceptions of Self are dependent upon social influences, and there is a vital unity to all human life. Conscience itself is mightily influenced and formed by social ideals and forces, and one of the most important chapters in this volume is that on "The Social Aspect of Conscience." The author follows the teachings of Professors James and Baldwin frequently, quoting them occasionally with approval. We have been much impressed with his work as a *study* of the subject, often from examples of human nature directly and patiently observed, as in the case of his two young children. Those who are interested in psychological studies will find much that is of value in this work.

How to Live. By Edward Everett Hale. Boston: Little, Brown & Co.

Dr. Hale says, with amusing frankness, at the outset, that he dislikes introductions and "generally skips them when others have written them." In this case, however, he has thought it well to clear the ground by an introductory chapter which will tell each prospective reader whether the book is intended for him or not. The readers, trained under any other than republican institutions, are warned that they will not understand, that it is an "American book, written by an American author, for American readers." It is not intended for "members of the English nobility, who are in the enjoyment of large and independent incomes." There are sixteen essays on practical ethics—what the wise and genial author calls "practical recipes for living"—the special topics, sleep, study, dress, food, exercise, time, society, philanthropy, children, youth, age, as they concern the average American of neither "poverty nor riches." The author needs no introductions to such readers. His advice will be helpful in uplifting the will and intelligence of those to whom the volume is especially addressed, provided they will heed it.

New France and New England. By John Fiske. Boston and New York: Houghton, Mifflin & Co. Cambridge: The Riverside Press. Price, \$1.65.

No fairly informed American, no reader of history in any country, is unacquainted with the important contributions to the literature of history made by the late John Fiske. This last volume completes the chain of histories of our country, from its Discovery, to the Adoption of the Constitution. Like its predecessors in the series, it shows the marvelous qualities, as an historical writer, possessed by its remarkable author, his broad, philosophical mind, and the charm and grace of his style. The volume is uniform in appearance with the earlier historical works of the writer.

Quotidie: An Everyday Book for Devotional Reading, With Practical Reflections. By F. A. G. Elchbaum, M.A., with a Preface by the Bishop of Lincoln. Edinburgh: St. Giles' Printing Compay. Price, 3s., 6d.

This is a volume of daily readings arranged according to the Christian year, in which the selections are invariably from either our

own clergy of the Church of England, and especially those who have been in the lead in the Catholic revival, or, to a lesser extent, selections from patristic sources. There are also suggestive questions or brief hints appended to each day, bearing upon such practical matters as the observance of the Ember Days when they occur, and the due realization of the spirit of the several days. There is no lack of volumes of daily readings already in use, but we doubt whether any one so fully represents the spirit of the Church as does this one. Americans will be glad to observe the inclusion of several American authors among those from whom selections are drawn, being in particular, Dr. DeKoven, Phillips Brooks, Dr. Dix, Bishop Hall, and Dr. Mortimer. We cannot too highly commend the compilation.

The Gospel in the Christian Year and in Christian Experience. Practical Sermons for the People—Advent to Trinity. By Randolph H. McKim, D.D., Rector of the Church of the Epiphany, Washington, D.C. New York: Longmans, Green & Co. Price, \$1.40.

It is a great pleasure to read Dr. McKim's strong dogmatic sermons. In this day of hazy belief and apologetic tone in the pulpit, it is refreshing to read thirty-three sermons by a man who knows exactly what he believes, and is capable of saying it in good English.

Dr. McKim speaks plainly and with force on the Virgin Birth, the Resurrection, Miracles, and other such subjects, and seems to have no sympathy with any of the new-fangled denials or questionings of "the Faith once delivered."

Whom the Gods Destroyed. By Josephine Dodge Daskam. New York: Charles Scribner's Sons. Price, \$1.50.

A collection of eight short stories, each built upon an unusual and original plot, giving the authoress the opportunity, which she amply uses, to show her own originality. The stories are very readable.

FROM the Oxford University Press are received two new editions of Bibles such as will be found very convenient in form for practical use. The "Sunday School Edition" contains the Bible without references, illustrated with a number of full-page plates, and containing in the back a selection of the practical aids familiar to those who use the Teacher's Bible, with maps. The edition is made in a number of styles and bindings, from \$1.10 upward, and the seal bindings, leather lined, and silk sewed, are exceedingly flexible and pleasing for use.

The other edition referred to is a self-pronouncing Reference Bible, in minion type, with an octavo page, printed on the finest Oxford India paper, and measuring, with cover, a thickness of only a trifle over half an inch. This thin volume would seem almost impossible for so large an amount of matter in so readable type. Like the other, it is published in many editions, from \$1.20 upward, and with the same convenience as to flexibility of covers in the better bindings.

A NOVEL Calendar in book form is entitled *The Cynic's Calendar of Revised Wisdom for 1903*, by Oliver Herford, Ethel Watts Mumford, Addison Mizner. (San Francisco: Paul Elder and Morgan Shepard. Price, 75 cents.) The arrangement is by weeks, and the headings are adaptations of proverbs, most of them being in such form as easily to arouse laughter; as "Where there's a will there's a lawsuit"; "A word to the wise is resented"; "A lie in time saves nine"; "A church fair exchange is robbery"; "Many are called but few get up." Occasionally there is one of these which passes over the boundary line of reverence, which might have been avoided if scriptural texts had been left alone. Only one or two, however, are thus objectionable, and the volume is truly witty.

THE BIOGRAPHY of Roger Wolcott has been completed by William Lawrence, Bishop of Massachusetts, and will be shortly published by Houghton, Mifflin & Co. It will record the successive steps in the life of Governor Wolcott, the opening chapter dealing with his ancestry, and the second with his boyhood and friendship for his elder brother. Then follows an account of his career as student, citizen, lieutenant-governor, and governor. The illustrations will be reproductions in half-tone and photogravures from portraits of Governor Wolcott and his brother.

DR. GOLD of the Western Theological Seminary has put some lectures on Sacrificial Worship, delivered last spring, into the press. They are to be published by Longmans, Green & Co.

MR. WHITTAKER has issued in book form an edition in very large type of the Office for Infant Baptism, convenient for use at the font. It is rubricated and well made. Price, 50 cents net.

OFTEN we learn the lesson of carefulness through some great fright, some fear that we have brought trouble or sorrow to another. The lesson learned in this way is seldom forgotten, but what a pity that it must be so learned!

Glengarry School Days

BY RALPH CONNOR.

Author of "Black Rock," "The Sky Pilot," etc.

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CHAPTER XII.

HAT night brought Hughie his opportunity. His father and mother were away at the prayer meeting. There was only Jessie left in the house, and she was busy with the younger children. With the firm resolve that he would not take a single half-dime from his father's drawer, he went into the study. He would like to see if the drawer were open. Yes, it was open, and the Sunday collection lay there with all its shining invitation. He tried making up the dollar and a half out of the dimes and half-dimes. What a lot of half-dimes it took! But when he used the quarters and dimes, how much smaller the piles were. Only two quarters and five dimes made up the dollar, and the pile in the drawer looked pretty much the same as before. Another quarter-dollar withdrawn from the drawer made little difference. He looked at the little heaps on the table. He believed he could make Foxy take that for his whole debt, though he was sure he owed him more. Perhaps he had better make certain. He transferred two more dimes and a half-dime from the drawer to the table. It was an insignificant little heap. That would certainly clear off his whole indebtedness and make him a free man.

He slipped the little heaps of money from the table into his pocket, and then suddenly realized that he had never decided to take the money. The last resolve he could remember making was simply to see how the dollar and a half looked. Without noticing, he had passed the point of final decision. Alas! like many another, Hughie found the going easy and the slipping smooth upon the down incline. Unconsciously he had slipped into being a thief.

Now he could not go back. His absorbing purpose was concealment. Quietly shutting the drawer, he was slipping hurriedly up to his own room, when on the stairway he met Jessie.

"What are you doing here, Jessie?" he asked, sharply.

"Putting Robbie off to bed," said Jessie, in surprise. "What's the matter with you?"

"What's the matter?" echoed Hughie, smitten with horrible fear that perhaps she knew. "I just wanted to know," he said, weakly.

He slipped past her, holding his pocket tight lest the coins should rattle. When he reached his room he stood listening in the dark to Jessie going down the stairs. He was sure she suspected something. He would go back and put the money in the drawer again, whenever she reached the kitchen. He stood there with his heart-beats filling his ears, waiting for the kitchen door to slam.

Then he resolved he would wrap the money up in paper and put it safely away, and go down and see if Jessie knew. He found one of his old copy-books and began tearing out a leaf. What a noise it made! Robbie would surely wake up, and then Jessie would come back with the light. He put the copy-book under the quilt, and holding it down firmly with one hand, removed the leaf with the other. With great care he wrapped up the dimes and half-dimes by themselves. They fitted better together. Then he took up the quarters, and was proceeding to fold them in a similar parcel, when he heard Jessie's voice from below.

"Hughie, what are you doing?" She was coming up the stair.

He jumped from the bed to go to meet her. A quarter fell on the floor and rolled under the bed. It seemed to Hughie as if it would never stop rolling, and as if Jessie must hear it. Wildly he scrambled on the floor in the dark, seeking for the quarter, while Jessie came nearer and nearer.

"Are you going to bed already, Hughie?" she asked.

Quickly Hughie went out to the hall to meet her.

"Yes," he yawned, gratefully seizing upon her suggestion. "I'm awfully sleepy. Give me the candle, Jessie," he said, snatching it from her hand. "I want to go downstairs."

"Hughie, you are very rude. What would your mother say? Let me have the candle immediately, I want to get Robbie's stockings."

Hughie's heart stood still.

"I'll throw them down, Jessie. I want the candle downstairs just a minute."

"Leave that candle with me," insisted Jessie. "There's another on the dining-room table you can get."

"I'll not be a minute," said Hughie, hurrying downstairs. "You come down, Jessie, I want to ask you something. I'll throw you Robbie's stockings."

"Come back here, the rude boy that you are," said Jessie, crossly, "and bring me that candle."

There was no reply. Hughie was standing, pale and shaking, in the dining-room, listening intently for Jessie's step. Would she go into his room, or would she come down? Every moment increased the agony of his fear.

At length, with a happy inspiration, he went to the cupboard, opened the door noisily, and began rattling the dishes.

"Mercy me!" he heard Jessie exclaim at the top of the stair. "That boy will be my death. Hughie," she called, "just shut that cupboard! You know your mother doesn't like you to go in there."

"I only want a little," called out Hughie, still moving the dishes, and hearing, to his great relief, Jessie's descending step. In desperation he seized a dish of black currant preserves which he found on the cupboard shelf, and spilled it over the dishes and upon the floor just as Jessie entered the room.

"Land sakes alive, boy! Will you never be done your mischief?" she cried, rushing toward him.

"Oh!" he said, "I spilt it."

"Spilt it!" echoed Jessie, indignantly, "you needn't be telling me that. Bring me a cloth from the kitchen."

"I don't know where it is, Jessie," cried Hughie slipping upstairs again with his candle.

To his great relief he saw that Jessie's attention was so entirely taken up with removing the stains of the preserves from the cupboard shelves and dishes, that she for the moment forgot everything else, Robbie's stockings included.

Hurrying to his room, and shading the candle with his hand lest the light should waken his little brother, he hastily seized the money upon the bed quilt, and after a few moments' searching under the bed, found the strayed quarter.

With these in his hand he passed into his mother's room. Leaving the candle there, he came back to the head of the stairs and listened for a moment, with great satisfaction, to Jessie muttering to herself while she cleaned up the mess he had made. Then he turned, and with trembling fingers he swiftly made up the quarter-dollars into another parcel. With a great sigh of relief he put the two parcels in his pocket, and seizing his candle turned to leave the room. As he did so, he caught sight of himself in the glass. With a great shock of surprise he stood gazing at the terrified, white face, with the staring eyes.

"What a fool I am!" he said, looking at himself in the glass. "Nobody will know, and I'll pay this back soon."

His eyes wandered to a picture which stood on a little shelf beside the glass. It was a picture of his mother, the one he loved best of all he had ever seen of her.

There was a sudden stab of pain at his heart, his breath came in a great sob. For a moment he looked into the eyes that looked back at him so full of love and reproach.

"I won't do it," he said, grinding his teeth hard, and forthwith turned to go to his father's study.

But as he left the room he saw Jessie half-way up the stairs.

"What are you doing now?" she cried, wrathfully. "Up to some mischief, I doubt."

With a sudden, inexplicable rage, Hughie turned toward her.

"It's none of your business! You mind your own business, will you, and leave me alone." The terrible emotions of the last few minutes were at the back of his rage.

"Just wait, you," said Jessie, "till your mother comes. Then you'll hear it."

"You shut your mouth!" cried Hughie, his passion sweeping his whole being like a tempest. "You shut your mouth, you old cat, or I'll throw this candle at you." He raised the candle high in his hand as he spoke, and altogether looked so desperate that Jessie stood in terror lest he should make good his threat.

"Stop, now, Hughie," she entreated. "You will be setting the house on fire."

Hughie hesitated a moment, and then turned from her, and going into his room, banged the door in her face, and Jessie,

not knowing what to make of it all, went slowly downstairs again, forgetting once more Robbie's stockings.

"The old cat!" said Hughie to himself. "She just stopped me. I was going to put it back."

The memory that he had resolved to undo his wrong brought him a curious sense of relief.

"I was just going to put it back," he said, "when she had to interfere."

He was conscious of a sense of injury against Jessie. It was not his fault that that money was not now in the drawer.

"I'll put it back in the morning, anyhow," he said, firmly. But even as he spoke he was conscious of an infinitesimal determination, while he refused to acknowledge to himself a secret purpose to leave the question open till the morning. But this determination, inconclusive though it was, brought him a certain calm of mind, so that when his mother came into his room she found him sound asleep.

She stood beside his bed looking down upon him for a few moments, with face full of anxious sadness.

"There's something wrong with the boy," she said to herself, stooping to kiss him. "There's something wrong with him," she repeated, as she left the room. "He's not the same."

During these weeks she had been conscious that Hughie had changed in some way to her. The old, full, frank confidence was gone. There was a constraint in his manner she could not explain. "He is no longer a child," she would say to herself, seeking to allay the pain in her heart. "A boy must have his secrets. It is foolish in me to think anything else. Besides, he is not well. He is growing too fast." And indeed, Hughie's pale, miserable face gave ground enough for this opinion.

"That boy is not well," she said to her husband.

"Which boy?"

"Hughie," she replied. "He is looking miserable, and somehow he is different."

"Oh, nonsense! He eats well enough, and sleeps well enough," said her husband, making light of her fears.

"There's something wrong," repeated his wife. "And he hates his school."

"Well, I don't wonder at that," said her husband, sharply. "I don't see how any boy of spirit could take much pleasure in that kind of a school. The boys are just wasting their time, and worse than that, they have lost all the old spirit. I must see to it that the policy of those close-fisted trustees is changed. I am not going to put up with those chits of girls teaching any longer."

"There may be something in what you say," said his wife, sadly, "but certainly Hughie is always begging to stay at home from school."

"And indeed, he might as well stay home," answered her husband, "for all the good he gets."

"I do wish we had a good man in charge," replied his wife, with a great sigh. "It is very important that these boys should have a good, strong man over them. How much it means to a boy at Hughie's time of life! But so few are willing to come away into the backwoods here for so small a salary."

Suddenly her husband laid down his pipe.

"I have it!" he exclaimed. "The very thing! Wouldn't this be the very thing for young Craven? You remember, the young man that Professor Grey was writing about?"

His wife shook her head very decidedly.

"Not at all," she said. "Didn't Professor Grey say he was dissipated?"

"O, just a little wild. Got going with some loose companions. Out here there would be no temptation."

"I am not at all sure of that," said his wife, "and I would not like Hughie to be under his influence."

"Grey says he is a young man of fine disposition and of fine parts," argued her husband, "and if temptation were removed from him he believes he would turn out a good man."

Mrs. Murray shook her head doubtfully. "He is not the man to put Hughie under just now."

"What are we to do with Hughie?" replied her husband. "He is getting no good in the school as it is, and we cannot send him away yet."

"Send him away!" exclaimed his wife. "No, no, not a child like that."

"Craven might be a very good man," continued her husband. "He might perhaps live with us. I know you have more than enough to do now," he added, answering her look of dismay, "but he would be a great help to Hughie with his lessons, and might start him in his classics. And then, who knows what you might make of the young man?"

Mrs. Murray did not respond to her husband's smile, but only replied, "I am sure I wish I knew what is the matter with the boy, and I wish he could leave school for a while."

"O, the boy is all right," said her husband, impatiently. "Only a little less noisy, as far as I can see."

"No, he is not the same," replied his wife. "He is different to me." There was almost a cry of pain in her voice.

"Now, now, don't imagine things. Boys are full of notions at Hughie's age. He may need a change, but that is all."

With this the mother tried to quiet the tumult of anxious fear and pain she found rising in her heart, but long after the house was still, and while both her boy and his father lay asleep, she kept pouring forth that ancient sacrifice of self-effacing love before the feet of God.

[To be continued.]

The Family Fireside

BABY'S QUESTIONS.

Dear Lord, I know you're very great,
And I am little, only eight;
But there are things I'd like to say,
To ask You, Lord, before I pray.
For it's no use to ask mamma,
I've questioned her, and my papa,
But neither one the answers knew,
So I resolved to come to You.
I want to know the reason why
So many children have to die;
And why, with so much bread and meat,
Some folks have not enough to eat;
And why some lucky little boys
Have all the fun, and all the toys,
While others have to work all day
And have no time to romp, and play;
And, please, I'd like You to explain
Why people have to suffer pain;
For pain don't make us good, you see,
It makes a naughty boy of me;
For when I have a real bad ache,
You know what noise and fuss I make.

FELIX CONNOR.

THE SILENCES OF SCRIPTURE.

ONE of the stock arguments of the Higher Criticism is based on the silences of Scripture. For example, the absence of a particular name of God from certain portions of the record is taken to show that the writer was unfamiliar with it. And the omission of certain words and expressions from the latter part of the book of Isaiah, proves that Isaiah could not have composed it. So far as this argument is effective at all, it has a double edge, as will be seen when it is applied to the singular silence of Jesus with respect to alleged errors in the Word of God. Is it not extraordinary that the wonderful Teacher never uttered a word or syllable to indicate that He supposed that the Book was other than true from beginning to end? How shall we account for this? We are in a dilemma, facing a threefold alternative. First: There are no such errors in Scripture. Second: The errors are there, but Christ was not aware of them. Third: He was aware of these errors but did not choose to tell. Of course the Higher Critics are bound to reject the first horn of this dilemma. They insist, not that there are occasional errors in the Bible, but that it is honeycombed with them. There are hundreds, thousands, tens of thousands of them. Annals purporting to be historic, are pronounced legendary or wholly fabulous; prophecies are declared to be *ex post facto*; entire books are condemned as forgeries. And the errors in question are not unimportant, but of a most vital character, touching every one of the great doctrines and ethical facts of our religion. In other words, the Higher Criticism, when frankly stated, makes the Bible a mingled tissue of truth and falsehood with no means of discriminating between them. So far from being "the best of books," if placed alongside of a hundred reputable works of science and history, it becomes the least trustworthy of them all.

"But if the first horn of the dilemma be impossible to a friend of the Higher Criticism, the second is still more so, assuming him to be a professed follower of Christ. If, indeed, with the assumption of omniscience on his lips, he really knew less of Scripture than our modern professors of

Biblical science, we shall probably agree that he is not competent to be our instructor in spiritual things. In that case, it would obviously be wiser for men who are in serious quest of truth to sit as disciples at the feet of those who profess to know more than he.

The third horn of the dilemma is all that remains: namely, Christ was aware of these alleged errors, but did not choose to tell. . . . And still did He keep silence? Then, I say, He is not competent to be our guide in righteousness; for, evermore, "an honest man's the noblest work of God."

The alternatives are before us. I see no logical position for a Christian to take but that the Scriptures are true. Out of the ministry of Jesus there comes a voice, solemn and conclusive, which determines our course in the midst of controversy: "Let not your heart be troubled, neither let it be afraid: ye believe in God, believe also in Me;—if it were not so, I would have told you."—From *The Wonderful Teacher and What He Taught*, by DR. D. J. BURRELL.

WEST POINT.

1802 AND 1902.

BY ROLAND RINGWALT.

TF CONGRESS grants West Point the new buildings the authorities desire, summer tourists may find the Academy grounds more attractive than ever. The natural beauties of the locality more than justify all that poetical cadets have written. Between novelists and summer correspondents the country has been fairly well informed concerning the hops, the receptions, and "Flirtation Walk." Drills, examinations, and hazing outbreaks, have been written on times without number; and we have never been allowed to forget the brilliant roll of graduates. Whether as fighters or scientists, our officers have done work that proves the value of their training.

The country has not many colleges that can point to a hundred years of service, and a lustre shines from the Academy, an Academy nearly as old as the government. It is not cheap compliment to say of a school that Washington favored it, that Hamilton worked for it, that Jefferson passed from dislike to approval, that Madison and Monroe defended it against Constitutional objections, that Jackson praised it, that Winfield Scott glowed over its triumphs, that the dying Grant asked that his grandson might be sent to it. Should the whole country adopt rigid peace principles the Academy would be honored for the work its pupils have done in surveying, bridging, and railroad construction. The public schools learned from West Point to raise their mathematical standard, and the great scientific institutions are frank in acknowledging that West Point was a pioneer.

It is doubtful, however, whether one citizen in fifty thinks of the sentiment that hangs about West Point, the stern warning, the historic lesson which makes it preëminently the place to rear American soldiers. Of all the generals of the Revolution, not one was a braver man than Benedict Arnold. Of all the officers who have complained of their wrongs, not many had more serious grievances than he. But brooding over grievances and fretting over extravagant tastes ruined him, and he sold himself to the enemy. He nearly succeeded in giving the British the command of West Point, and with it the command of the Hudson. If Arnold had delivered the goods, the advantage gained by the capture of Burgoyne would have been largely offset. Every large city has men who helped to win the Mississippi in the war of the Union, and the importance of our leading rivers is forever stamped on history by the fact that our armies bore their names. McClellan was not picking words, but teaching a memorable lesson when he named his command the Army of the Potomac. Let any man bring before his mind the small republic of 1780, and then imagine the result if a traitor had sold the fortress that was the key to the Hudson.

On the fair landscape of West Point is written the black story of a traitor, a traitor who sullied a name that might have been among the foremost of his time. The traitor lived a wretched life, knowing that in France he would be the object of insult; knowing that his countrymen would like to hang him; grateful to any English gentleman who treated him with bare civility. Arnold's son, a brave and honorable soldier, winced under the burden he had to carry. Civilians may read all this, but they read it as simply a chapter in history. Military men study it as something real and terrible. Through the four years of study that precede a commission the young cadet is taught the awful crime of one who strove to ruin his country, but who only succeeded in ruining himself, and who met a worse fate

than any patriot who died of fever in the prison ships. Our military academy is a century old, but if it lasts another century or half a dozen centuries, it will repeat the story of the traitor and his shame.

THE STRENGTH OF THE WEAK.

SINCE the struggle in the Philippines ended in our favor, and the long South African contest ended in a victory for the British, we have seen satires about the triumph of the strong over the weak. Tables showing the material force of the conqueror as compared with that of the conquered are now adduced as proof that the work should have been done in less time, with less trouble, and with fewer casualties. Our age is commercial and statistical rather than military. Readers who are familiar with long rows of figures beginning with "\$" or ending with "tons," have not studied what war so often teaches—the strength of the weak.

Civilized armies are frequently baffled by uncivilized foes. The destruction of a village means little to natives who are perfectly willing to sleep in a wood, and are not averse to hiding along the banks of a stream. If they go without food for two or three days, they do not appear to suffer materially, and if they cut off a few wagons, the rations of the civilized man yield them a banquet of which they talk half a year. A regiment may be decimated by a small band of good marksmen, if half of the sharpshooters are hidden in a thicket, a few posted in hollow trees, a few more in pits, and the rest in various inaccessible places. One battle in a plain would crush them, but they are not to be lured into a plain, and prefer retreats, full of disease to the invader, and innocuous to themselves. Civilized warriors contending against barbarians or savages often compare their foes to mosquitoes and hornets.

It is a long distance from the Filipino to the Boer, and yet the Boer is reared under conditions to which the Englishman is slow to adapt himself. The British army, judging from its singularly bad investments in meat and horses, may be presumed to have made other blunders in the way of equipment. But, even if all its equipment were good, the fact is that a British army carries large and cumbersome baggage trains, and that officers are loth to abandon the luxuries to which they have been accustomed. Their marksmanship was a mere formal affair, and they were confronted by enemies, many of whom had never tasted meat unless they or their fathers had killed it. A Boer detachment, accustomed to outdoor life, absolutely without baggage, raised to the hunting pursuits which school men to war, could keep fighting for a long time. The history of Jackson's skirmishes prior to the battle of New Orleans, or of Marion's quick marches in the Revolution will show how partisan warfare may be carried on in the face of odds in numbers, weapons, and discipline.

The cruder the conditions of life in peace the more nearly they approach the stern privations of war. War is a school, and the Filipinos and the Boers had little to unlearn, while their opponents had to unlearn the habits of a life-time. Such a contest as that between France and Germany, a struggle between great nations with wealth and industry on both sides, had to end in a short time. Our conflict with Spain proved that a navy with boundless supplies of coal disheartened a coal-less fleet at the outset. But the Dutch have been fighting the Sumatran tribes for twenty-nine years, and the English concede the merits of their Maori and Soudanese foes. It is just such wars as those in the Philippines and in the Transvaal which may drag on through endless seasons. The most superficial glance reveals the strength of the strong. War may prove the strength of the weak.

PASTORAL VISITING.—We would again urge upon the clergy the duty of pastoral visiting. It is a duty imperatively needed; it is a duty fearfully neglected. We shall never bring the "masses" into the church until we visit them in their homes; we shall never have a vigorous spiritual life among our people until we establish a closer pastoral relation with them. Yet many of the clergy not only abstain from the duty, but denounce it as useless. At a recent clerical meeting at which about fifty were present, it was found that not one-fourth of them pursued any systematic plan of pastoral visitation. And one reason assigned for this was that their experience in pastoral visitation led them to the conviction that, as such, it was a waste of time. This was because it amounted to nothing more than the merest social call, largely given up to small talk, with only an occasional reference to spiritual matters. This is wrong. There is fault somewhere. Where? What is the remedy?—*Church Press*.

The Living Church.

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Notices of Death, free. Marriage Notices, \$1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cts. per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to THE LIVING CHURCH, Milwaukee, Wis.

Church Kalendar.



Dec. 5—Friday. Fast.
" 7—Second Sunday in Advent.
" 12—Friday. Fast.
" 14—Third Sunday in Advent.
" 17—Wednesday. Ember Day. Fast.
" 19—Friday. Ember Day. Fast.
" 20—Saturday. Ember Day. Fast.
" 21—Fourth Sunday in Advent.
" 24—Wednesday.
" 25—Thursday. Christmas Day.
" 26—Friday. St. Stephen, Martyr. Fast.
" 27—Saturday. St. John, Evangelist.
" 28—The Innocents. Sun. after Christmas.
" 29—Monday.

Personal Mention.

THE REV. W. N. R. ASHMEAD has been appointed missionary at Great Bend and New Milford, Central Pennsylvania.

THE REV. ELROY G. BOWERS has resigned Immanuel Church, Otego, N. Y., to accept a curacy at Christ Church, Elizabeth, N. J., and should be addressed at 1058 Lafayette St., that city.

THE REV. A. P. CHAPMAN is rector of Trinity Church, Northfield, Conn.

BISHOP CLARK's address is 10 Brown St., Providence, R. I.

THE REV. JAS. W. DIGGLES, curate of Christ Church, Williamsport, Montoursville, and Fairfield Centre, Pa., has been appointed missionary at Berwick, Catawissa, and Coles Creek, Pa.

THE ADDRESS of the Rev. GEORGE WARRINGTON ECCLES is changed to 67 Moffat St., Brooklyn, N. Y. Mr. Eccles has become assistant to the Rev. James Townsend Russell, rector of St. Thomas' Church.

THE REV. HENRY L. A. FICK, having resigned St. Paul's Church, Oklahoma City, O. T., has accepted a call to Christ Church, Boonville, Mo., and entered upon that work Dec. 1st. The recent notices in the Church papers to the effect that Mr. Fick would be in charge of Muskogee and Checotah, I. T., were erroneous, and the statement was made without his authority.

THE REV. H. S. FOSTER, rector of Christ Church, Green Bay, Wis., has declined the call to Christ Church, Woodlawn Ave., Chicago.

THE ADDRESS of the Rev. J. G. GLASS is changed from Summerville, S. C., to Anniston, Ala., where he is rector of Grace Church.

THE REV. JOHN BREWSTER HUBBS, D.D., D.C.L., rector of St. Paul's Church, Geneva, N. Y., has been appointed Lecturer on Christian Ethics and Evidences in the De Lancey Divinity School.

THE REV. ROBERT MORRIS KEMP has been placed in charge of St. Paul's chapel, Trinity parish, Broadway and Vesey St., New York City, during the absence of the vicar, who is abroad, and all communications pertaining to the work should be addressed as above.

THE REV. DR. T. J. LACEY, rector of Christ Church, Alameda, Cal., has resigned his charge

to take effect on Dec. 21st, and will assume the rectorship of the Church of the Redeemer, Brooklyn, N. Y.

THE REV. R. L. MCCREADY, rector of the Church of the Ascension, Frankfort, Ky., and recently called to St. Paul's Church, Flint, Mich., and Grace Church, Cincinnati, Ohio, has signified his acceptance of the latter to take effect Jan. 1.

THE REV. GIDEON D. POND entered upon his duties as minister in charge of St. Mark's Church, Bridgewater, Conn., Nov. 23d. His postoffice address will continue to be Winsted, Conn., for the present.

THE REV. W. H. POND has been elected Principal of Breck School, Wilder, Minn.—not trustee as stated last week—and has entered upon his new duties.

THE REV. CHESTER MANSFIELD SMITH of St. Luke's Church, Church Hill, Md., has been given three months' leave of absence for a much needed rest at Lakewood, N. J., and after Christmas will spend some weeks in Jamaica, W. I., returning in February in time for the Lenten services.

THE REV. W. W. STEEL will be in charge of Grace Church, Elmira, N. Y., until further notice, and may be addressed accordingly.

THE REV. SAMUEL THURLOW, now at Waynesboro and Blue Ridge Summit, Pa., has accepted the rectorship of Severn parish, Anne Arundel County, Md., with a church and rectory near Millersville and a chapel at Crownsville, and will take charge about Jan. 1st.

THE ADDRESS of the Rev. D. DOUGLAS WALLACE is changed from St. Mark's Hospital, Salt Lake City, to The Abbotsford, San Francisco, Cal.

THE REV. F. A. WARDEN of St. Clair has been called to the rectorship of St. Paul's, Columbia, Pa.

THE REV. HALSEY IVES WERLEIN has been appointed assistant at St. George's Church, St. Louis, Mo., of which the Rev. Dr. Robert A. Holland is rector.

ORDINATIONS.

DEACONS.

MARQUETTE.—On Tuesday, Nov. 25th, at Grace Church, Ishpeming, by the Bishop of the Diocese, ROBERT JOHN STILWELL, formerly a Methodist minister. The candidate was presented by the Rev. C. D. Atwell.

PRIESTS.

SOUTH CAROLINA.—On Thanksgiving Day, at the Church of the Good Shepherd, Columbia, the Rev. W. B. SAMS was ordained Priest by Bishop Capers. The sermon was preached by the Rev. W. P. Witsell, rector of the church, and the candidate was presented by his venerable father, the Rev. B. B. Sams. The Rev. Churchill Satterlee, rector of Trinity Church, and the Rev. W. S. Holmes were also present and assisted in the services. Mr. Sams goes at once to take charge of Trinity Church, Abbeville, left vacant by the departure of the Rev. Edward McCrady for Dallas, Texas.

MARRIED.

SMITH-CAREY.—On Wednesday, Nov. 26th, at Bethesda Church, Saratoga, N. Y., by the Rev. Joseph Carey, D.D., LL.D., rector of the church, HOWARD LIVINGSTON SMITH, to KATHARINE GUION CAREY, daughter of the officiating clergyman.

DIED.

ECKER.—At her home, 144 W. Maiden St., Washington, Pa., Monday, Nov. 10, Mrs. CATHERINE ANN ECKER, aged 68 years.

"On that happy Easter morning
All the graves their dead restore,
Father, sister, child, and mother,
Meet once more."

MISENER.—Entered into rest, Oct. 16th, 1902, in Hamilton, Texas, R. O. MISENER.

"May light perpetual shine upon him."

MCKINNEY.—Killed while playing football, Nov. 22d, at Lyons Farms, near Elizabeth, N. J., ROBERT A. MCKINNEY, brother-in-law of the Rev. John W. Williams of Atlantic City, N. J., in his 21st year.

"Of your charity, pray for his soul."

MEMORIAL.

THE LATE BISHOP OF MISSISSIPPI.

The Bishops present and officiating at the funeral of the Rt. Rev. HUGH MILLER THOMPSON, D.D., Bishop of Mississippi, ordered the following minute to be prepared and sent to the Church papers for publication, viz.:

WHEREAS; Our dear friend and brother, the Right Reverend Hugh Miller Thompson, D.D., second Bishop of Mississippi, departed this life on Tuesday, Nov. 18th, 1902; therefore, be it

Resolved, That we hereby record our deep sense of the loss which has been sustained, not only by the Diocese of Mississippi, but by the whole Church in the death of a Bishop and chief pastor, whose wide learning and great ability were recognized in Europe and America, and made him a preacher and teacher of exceptional power and influence in his generation. His service in the ministry of the Militant Church extended through a period of exactly fifty years; and in all the very varied phases of that ministry—whether as professor, journalist, parish priest, or Bishop—he exhibited a love of the truth and a courage in declaring it, a cogency of thought and a rare gift of expression, a loyalty to the Church and a devotion to his Lord, that have made his name known and honored by all our people. "The souls of the righteous are in the hands of God," and "Their works do follow them."

(Signed)

A. C. GARRETT,
Bishop of Dallas,
DAVIS SESSUMS,
Bishop of Louisiana,
C. K. NELSON,
Bishop of Georgia,
THOMAS F. GAILOR,
Bishop of Tennessee.

Jackson, Miss., Nov. 20th, 1902.

WANTED.

POSITIONS WANTED.

A PRIEST—Catholic, extempore speaker, in good standing, five years in present field, desires parish or curacy. Address ECCLESIA, care LIVING CHURCH.

O RGANIST AND CHOIRMASTER.—Exceptional experience and ability. Leaving important church in Diocese of New York. Thoroughly competent player and choir trainer. Address ORGANIST, 124 Foningoe St., Port Chester, N. Y.

POSITIONS OFFERED.

WANTED—Young lady nursery governess for child aged 11 months. State age, wages asked, experience, and references. T. D., 8105 Howe St., Pittsburgh.

PERSONAL.

P ROF. F. MARTIN TOWNSEND, Newark, O., offers free to all interested in Oriental travel his new, helpful, complete, descriptive pocket-guide, "In Olden Paths." Postage, two stamps.

MUSICAL INSTRUCTION.

SPECIAL INSTRUCTION TO CHOIRMASTERS, in training the *Boy Voice*. Address G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

P ARISH AND CHURCH.

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C OMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

E UCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$54.00. ST. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

INFORMATION BUREAU.

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

The General Clergy Relief Fund
of the Episcopal Church in the United States

For Legal Title for use in making Wills see various Church Almanacs

OBJECT: Pensioning of the Clergy and the
Widows and Orphans of the same.

This Fund systematically secures and pays out to nearly 400 annuitants (clergy, widows and orphans, the family unit) "upon the basis of need and character alone," without regard to age, diocese, or payment of premium or contributions, more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited.
All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends Quinquagesima Sunday for an annual offering from each church; that a Percentage of the Communion Alms be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as the only two general, official societies so provided for—The Church's WORK and HER WORKERS. See Canon 8, Title 3.

Is the only Fund of nearly 30 Dioceses lately merged with it.

Trustees: The Rt. Rev. O. W. WHITAKER, D.D., LL.D., President; The Rt. Rev. CHAUNCEY R. BREWSTER, D.D.; The Rev. MORGAN DIX, D.D.; The Rev. REESER F. ALSO, D.D.; Mr. WILLIAM ALEXANDER SMITH; Mr. ELIHU CHAUNCEY, Sec'y; Mr. GEORGE C. THOMAS; (Mr. GEO. G. WILLIAMS, Treas.)

Central Office, THE CHURCH HOUSE
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Rev. ALFRED J. P. MCCLURE, Ass't Treas.

BOOKS RECEIVED.

J. B. LIPPINCOTT CO. Philadelphia.

Woven with the Ship. A Novel of 1865. By Cyrus Townsend Brady, LL.D., author of *When Blades are Out and Love's Afield, For the Freedom of the Sea, Border Fights and Fighters*, etc. Illustrated.

LITTLE, BROWN & CO. Boston.

The Last Days of Pekin. Translated from the French of Pierre Loti. By Myrta L. Jones. Illustrated from Photographs and Drawings by Jessie B. Jones.

EDWIN S. GORHAM. New York.

The Church's Burden. The Reinecker Lectures for 1902. By the Rt. Rev. George Herbert Kinsolving, D.D., Bishop of Texas.

G. W. DILLINGHAM CO. New York.

Denslow's Night Before Christmas. By Clement C. Moore, LL.D. Illustrated by W. W. Denslow.

CHARLES SCRIBNER'S SONS. New York.

The Testament of Our Lord. Translated into English from the Syriac, with Introduction and Notes. By James Cooper, D.D., Professor of Ecclesiastical History in the University of Glasgow, and Arthur J. Maclean, M.A., F.R.G.S., sometime Dean of Argyll and the Isles. Price, \$3.00 net.

JENNINGS & PYE. Cincinnati.

In God's Out-of-Doors. By William A. Quayle. Price, \$1.75 net.

E. P. DUTTON & CO. New York.

Stan Lynn. A Boy's Adventures in China. By George Manville Fenn, author of *Vince the Rebel, The Black Tor*, etc. Price, \$1.50.

Pictures of Paint-Box Town. By Douglas Zabriskie Doty. Price, \$1.00.

The Fairies' Playtime. By Clifton Bingham. Price, \$2.00.

Eric, or Little by Little. A Tale of Roslyn School. By Frederic W. Farrar, D.D., author of *The Life of Christ, Julian Home*, etc., etc. With illustrations by George A. Traver. Price, \$1.50.

Lassie and Laddie. A Story for Little Lads and Lasses. By Mary D. Brine, author of *Grandma's Attic Treasures, Dan*, etc. Price, \$1.00 net.

Girls of the Forest. By L. T. Meade, author of *The Rebel of the School, Miss Nonentity, The Odds and the Evens*, etc. Price, \$1.50.

Avenues to Health. By Eustace H. Miles, M.A., author of *Muscle, Brain, and Diet, The Training of the Body*, etc., etc. Price, \$1.50 net.

The Rosebud Series: *The Revolt of the Toys*. By E. Nesbit. *The Mystery of the Pinewood*. By L. Molesworth. *The Princess who Gave Away All*. By L. T. Meade. *Two Rough Stones*. By G. Manville Fenn. Price per set, \$1.25.

Short Tales from Story Land. A Volume of Thirty Stories. By Evelyn Everett-Green, author of *Bruno and Bimba, Princess Fair-star*, etc. Price, \$1.50.

P. AUSTADT & SONS. York, Pa.

The March of Christ Down the Centuries. By Rev. Wilbur F. Crafts, Ph.D., Superintendent of the International Reform Bureau, Washington, D. C., author of *The Sabbath for Man, Before the Lost Arts*, etc. Price, 25 cts.

ELDER & SHEPARD. San Francisco.

The Cynic's Calendar of Revised Wisdom for 1903. By Oliver Herford, Ethel Watts Mumford, Addison Mizner. Price, 75 cents.

THE MACMILLAN CO. (Through A. C. McClurg & Co.).

Clement of Alexandria. Miscellanies Book VII. The Greek Text with introduction, Notes, Dissertations, and Indices. By the Late Fenton John Anthony Hort, D.D., D.C.L., LL.D. Price, \$5.00 net.

CALENDARS.

A Church Calendar. Published by Thomas Whittaker, New York. Price, 50 cts.

PAMPHLETS.

Memorial of Rev. Wm. Meredith Ogden, M.A., Priest. A Sermon. By Rev. W. A. Johnson, M.A. Together with brief Biographical Notes, Resolutions and Tributes to his Memory.

Concerning Spiritual Gifts. A Sermon preached at the Memorial Service of the Rev. Hamilton Cadby, B.D., Priest, sometime rector of the Church of the Holy Cross, Warrensburg, N. Y. By the Rev. Richard M. Sherman, curate at St. Agnes' Chapel, Trinity Parish, New York.

In Memoriam. Eugene Augustus Hoffman. Reprinted from New York Genealogical and Biographical Record, October, 1902.

In Memoriam. Eugenii Augusti Hoffman, Sacerdotis et Doctoris. In Pace. 17 Junii, MCMII. Reprinted from The Church Eclectic, August, 1902.

The Church at Work
CHICAGO.

[Continued from Page 183.]

ment, which cannot fail to prove a forward step in advancing the cause of the diocesan, domestic, and foreign Missions of the Church.

ON MONDAY evening, in St. Peter's, the north chapters of the Brotherhood of St. Andrew were addressed by Mr. H. Carleton, General Secretary.

ON THE AFTERNOON of Advent Sunday, Dr. W. W. Wilson, rector of St. Mark's, preached from II. Cor. v. 1, the sermon at a memorial service of Kenwood Lodge of Free Masons; which includes in its membership a number of prominent South Side men. He dwelt upon the building up of character for eternity.

Most of the city churches have issued printed notices of special Advent services; which involve a considerable exchange of pulpits during December. These sermons on

special subjects are already attracting attention in the columns of the secular press.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Society of Colonial Wars—Advent Offerings—
Thanksgiving Day—Death of Joseph M. Wilson — The Brotherhood — Reception of the Clerical Union to the Bishop Coadjutor—Church of the Evangelists.

THE SOCIETY of Colonial Wars held its ninth annual service at old Christ Church, Sunday, Nov. 23, in commemoration of the 144th anniversary of the capture of Fort Duquesne. The service was conducted by the Rev. Dr. C. Ellis Stevens, long the chaplain of the Society. The preacher was the Rev. Dr. Ernest Milmore Stires of St. Thomas' Church, New York. Representatives of the Society of the Cincinnati, and other patriotic bodies were in attendance. The church was decorated with the national colors.

FOLLOWING the custom in vogue in the Diocese for past eighteen years, the offerings of the Sunday Schools during the Advent season are to be devoted in whole, or in part, as parochial officers themselves shall arrange, to missionary work. Five objects have been selected, and excepting where the offerings shall be especially designated, each cause will receive one-fifth of the whole sum contributed. These five objects are: Work in Arkansas, work in mountain regions of the Diocese of Lexington, missionary work in Idaho and Wyoming, St. Augustine's School, Raleigh, N. C., and the Church League, for work amongst colored people in the Diocese of Pennsylvania.

The offerings made by Sunday Schools during Advent, for missionary purposes, since 1884, have aggregated nearly \$21,000.

ATTENTION of Sunday School officers and workers has been called by the officers of the Sunday School Association of the Diocese to the value of devoting the Second Sunday in Advent to a careful study of the sacred Scriptures. While, of course, leaving the details to be arranged in such manner as may seem best suited to the individual needs, it has been suggested that, upon that Sunday, a sermon be preached in each church upon the subject; and that "suitable exercises be held in the Sunday Schools, and an effort made to encourage the personal ownership and use of copies of the Word of God among the scholars."

BISHOP WHITAKER issued a brief pastoral letter, calling upon the various congregations throughout the Diocese, to give an offering on Thanksgiving Day, for the work at the Episcopal Hospital, Philadelphia. Referring to the half century of the usefulness and progress of that institution, the Bishop laid stress upon the fact that the income from invested funds was insufficient to meet the necessary expenses, and that reduced rates of interest had reduced the income of the Hospital from that source.

JOSEPH M. WILSON, engineer and architect, and vestryman of St. Stephen's Church, Philadelphia, died suddenly at his office in the Drexel building. He had been absent from business for several days because of an attack of heart trouble, but thought he was able to go to work again. He was stricken soon after noon.

Mr. Wilson was born in Phenixville in June, 1838. He was a son of W. Hasell Wilson, himself a noted engineer, who died last summer, at the age of 90 years. Mr. Wilson, with his brothers, John and Henry, was educated at the Rensselaer Polytechnic Institute, at Troy, N. Y. He was graduated in 1858. He very quickly rose to the front rank in his profession. In 1876 he was associated with the designing and construction of the Main

Exposition Building and Machinery Hall, of the Centennial Exposition. As an expert his reputation was world-wide.

The burial was from St. Stephen's Church on Friday, Nov. 28th. Mr. Wilson is survived by a widow and one daughter.

THE MONTHLY meeting of the Philadelphia Catholic Club, was held at the University Club, on Monday, Dec. 1st, and after the business routine, a paper was read by the Rev. Wm. H. McClellan, on "The position of the Sponsor in Infant Baptism."

THE ANNUAL meeting of the Philadelphia Local Assembly, Brotherhood of St. Andrew, was held Monday, Dec. 1st, 1902, at the Memorial Church of the Advocate (the Rev. Henry Martyn Medary, rector). During the

port says: "It would seem that these services have become a recognized part of the religious life of the Diocese, and that further steps might be taken to promote similar services elsewhere for men only." About 20 Chapters were represented almost daily in the choir, or among the ushers.

Special reference is made to the Bible Class, which was organized in January, by the Rev. Charles W. Robinson, chaplain. Weekly meetings were held—except during the summer months—with a gratifying attendance. Out of this class has grown another, begun by the chaplain, in the 21st

Clerical Union, which took place at the Church House in the afternoon of Tuesday, Nov. 25th. Besides members of the Club, guests were invited, both clerical and lay—persons whose convictions would not seem to be entirely foreign to the principles of the Union, and an assemblage of perhaps 150 was present.

At an opportune moment the Rev. Samuel Upjohn, D.D., president of the Catholic Club of Philadelphia, addressed the Bishop Coadjutor in a few well-chosen words, bidding him a cordial welcome to the Diocese, and saying that, although he (the Bishop) might



CHURCH OF THE EVANGELISTS, PHILADELPHIA.

year, six Local Assembly meetings were held, and sectional meetings in each district excepting Chester, the chapters located in that section having found it easier to go to Philadelphia than to get together in Chester County.

The Executive Committee invited discussion as to the advisability of continuing sectional conferences, and going back to monthly meetings of the Local Assembly.

Commenting upon the Lenten noon-day services held at St. Stephen's Church, the re-

ward, and now being continued by the clergy of Manayunk and Roxborough.

The financial condition is gratifying, a small balance being in hand, after meeting all expenses.

THE FIRST RECEPTION of an official nature to be given the Bishop Coadjutor of the Diocese, was that of the Philadelphia branch,

not feel that he could subscribe to the articles of the Club, it was felt that he would be in general sympathy with their work. Bishop Whitaker made the first response, stating the feeling of hopefulness with which he had returned to the Diocese, and that its Bishops were prepared to give episcopal service wherever such service was needed.

Bishop Mackay-Smith then made a graceful and earnest response, in course of which he said that his sympathies and efforts would be directed to the work of upbuilding the Kingdom of Christ in the Diocese, and his own hearty coöperation being given to all phases of the work, asked for the same from all the clergy.

The event was a happy, and most encouraging one.

AFTER a rectorship covering a period of nearly 22 years, the Rev. Henry R. Percival, D.D., has resigned from the charge of the Church of the Evangelists, Philadelphia.

Dr. Percival's increased and widened activities have made such demands upon him, that he feels the oversight of the parish must be relinquished. Appreciating the circumstances, the vestry has, with expressions of deep regret and sorrow, accepted the resignation, which will take effect January 1, 1903.

The parish has been in existence about 70 years, and was admitted into union with the Diocese in 1842. Dr. Percival took charge in 1880, and built the new church, which, with the furnishings, ornamentation, and treasures, is valued at close upon \$100,900. There is a Sunday School building and school room, and in the latter a daily kindergarten is maintained, attended mostly by children of Italian parentage. The present condition of



SANCTUARY—CHURCH OF THE EVANGELISTS, PHILADELPHIA.



INTERIOR—CHURCH OF THE EVANGELISTS, PHILADELPHIA.

the parish is better than ever before, the communicant strength being about 350, with two daily celebrations of the Holy Eucharist.

Here was fought and won the great *doctrinal* battle, as that of *ritual* was long ago fought and won at St. Clement's. Like old St. Peter's, the surroundings have undergone a great change, and it is distinctively a down-town church, surrounded by a closely-packed population of cosmopolitan character; but the work is largely maintained by descendants of its organizers, who make up the Sunday morning congregations.

Dr. Percival's successor has not yet been elected, but will be by the time his resignation becomes effective.

COLORADO.

CHARLES S. OLMS TED, D.D., Bishop.

Cripple Creek—Home for Consumptives—Choir Festival on Thanksgiving Day.

ST. ANDREW'S CHURCH, Cripple Creek, is being very much enlarged under the successful rectorship of the Rev. T. A. Schofield. The new addition to the nave will be completed by Christmastide.

THE MRS. CHARLES L. ADAMS MEMORIAL HOME FOR CONSUMPTIVES was dedicated on Wednesday of last week. This beautiful building was given by Mr. Chas. L. Adams of Chicago, in memory of his wife. The building has accommodations for forty guests, where they have the privileges and environments of home for the small sum of \$25 a month. There is no building on this continent more complete and sanitary than this. The Home, of which the Rev. Frederick W. Oakes is the efficient and honored Superintendent, comprises at the present time five handsome buildings: St. Andrew's House for men; Grace House for families; Heartsease for the very sick who require constant attention, and the Mrs. Charles L. Adams Home for those whose means are limited. The buildings cover more than a block of land, yet they are within ten minutes' ride of the postoffice.

The first speaker at the dedication was Professor Slocum of Colorado Springs College, a long-time friend of the Superintendent, and who had been present at the very first and each succeeding addition that had been made to the Home. The next speaker was the medical adviser of the Home, S. G. Bonney, M.D., who read an extremely interesting paper on the work of the Home and the ultimate results. The Superintendent then called upon the Very Rev. H. Martyn Hart, Dean of the Cathedral, to whom he was under a debt of gratitude for frequently helping him with the kindest and most practical advice and frequently—in a pinch—to things more tangible. The Dean looked forward to a time when the zymote would be a thing of the past, and microbes would cease to exist. He claimed that the law of the land should not allow a man to leave more than a million; he should be compelled to use it philanthropically while he lived, that it might not be the ruin of those he left it to.

The Rev. Frederick W. Oakes wished it to be understood that although by the courtesy of the Diocese it was called the Oakes Homes, yet he was simply the servant of the Church in administering the affairs. The real head was the Bishop of the Diocese, who was the President. The Bishop referred most touchingly to the simple modesty and unostentation of the donor, who sat among them with his gentle daughter. The Bishop knew that they were happy in the thought that their wealth had been well spent in supplying the necessities and the comforts and the surroundings of an earthly Christian home to those who were so near to the eternal.

The drawing room, the library, the kitchen, the laundry, the dining-room, the dormitories, were separately blessed by the Bishop, and at the close of the dedication

services a collation was served to several hundred visitors and guests.

THE DAY before Thanksgiving, the Bishop of the Diocese sent out invitations to all the city clergy to meet for the Thanksgiving services in the Cathedral, with their choirs and congregations. As a result the Cathedral was packed to its limit. There was morning prayer and the Holy Communion, all choral. Bishop Olmsted preached a most inspiring sermon and the music was superb. The offertory music was "The Heavens are Telling," with the two tenor solos which precede the chorus, from the "Creation"! The offering was a very generous one, and was for St. Luke's Hospital, Denver.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Woman's Auxiliary—Southport.

THE ANNUAL meeting of the Woman's Auxiliary of the Diocese was held on Wednesday, Nov. 19, at St. James', New London (the Rev. Alfred Poole Grint, Ph.D., rector). After the Holy Eucharist, the usual morning session was held. Great regret was felt that Mrs. Colt, who has been so long President, was unwell, and so not able to be in her place at that session. There were the customary reports, and announcements of work for the ensuing year. An address was delivered by the Rev. W. S. Claiborne on the work among the "poor whites" in Tennessee. A paper was read by a student of Berkeley Divinity School on work in Oklahoma. Although discussions are usually confined to Foreign and Domestic Missions, we had a talk by Archdeacon Hardy on the work done in Eastern Connecticut.

For the afternoon meeting the Bishop presided, and interesting addresses were made by the Bishops of Salt Lake and Duluth, and Archdeacon Joyner. Bishop Morrison, after speaking of the apportionment plan, emphasized the great power of the special as shown by the enthusiasm aroused in his own jurisdiction when he received his share of the last United Offering.

THE ZEALOUS rector of Trinity Church, Southport, the Rev. Edmund Guilbert, D.D., was, more than a year ago, largely instrumental in establishing, in that village, the Hollywood Inn. It was designed to produce a wholesome place of resort to counteract the evil influence of the bar-room.

"It is a well equipped saloon without the temptations attendant upon the sale of whiskey or beer. It provides entertainment amid clean surroundings. Since Nov. 1, 1901, down to the present time, it has been the only place in Southport where our young men can spend an evening, attended with all the safeguards of home."

There is a reading room, with a good supply of papers and magazines, with a refreshment department, billiards, ping pong, and other games. These figures show that use has been made of its privileges:

Guests, Nov. 1, 1901, to Nov. 1, 1902:	
Men	14,376
Boys	4,948
Total	19,324

MR. GEORGE WARNER WOODWARD, senior warden of Christ Church, Bethany, has recently died, and also Mr. George C. Pettis of Trinity parish, New Haven. So two more have been added to the number of zealous laymen lately called to pass on to the Church Expectant.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Retirement of Rev. James A. Mitchell.

THE RECTOR of St. Paul's Church, Centreville, the Rev. James A. Mitchell, held his farewell service on Sunday, Nov. 23d. He retires from the work of the parish because of impaired health, at the expiration of the

29th year of his pastorate. There is a communicant list of 155, and the excellent property of the parish is without debt. The congregation as a token of their affection, presented the retiring rector with a handsome silver bowl with this inscription: "From the congregation of St. Paul's Church to their rector, James A. Mitchell, in loving appreciation of his faithful service, 1873-1902." The Rev. Walter B. Stehl succeeds to the rectorship and will enter upon his duties Dec. 1st.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Mortgage Fund of the Epiphany.

THE REV. DR. DEAN RICHMOND BABBITT, rector of the Church of the Epiphany, McDonough St., and Tompkins Ave., Brooklyn, has been ill for over five weeks with catarrhal jaundice, and for three weeks has been in St. John's Hospital, that city. His physician says that Dr. Babbitt's illness was induced by the incessant strain of months past to save his church from foreclosure on a \$32,800 mortgage loan. He is now convalescing, and despite two relapses, will be out this week in the battle again to save his church by Jan 1st.

The mortgage fund to save the church has now advanced to \$13,700, conditional on raising the whole \$32,000 by Jan. 1st and accrued interest to that date. Thus over \$20,000 must be raised within less than 30 days. Two members of the Standing Committee have given in the aggregate \$3,500. Mayor Seth Low, Rev. Drs. Morgan Dix, W. R. Huntington, W. S. Rainsford, and Bishops Dudley, Whitaker, and Hare are recent subscribers. George Foster Peabody, the well-known philanthropist who has given so much for Southern education, has not only subscribed \$5,000, but pledged the \$1,100 interest due Jan 1st, if the whole debt be paid by that time.

The Church of the Epiphany is an imposing structure, in the heart of one of the finest sections of Brooklyn, and near where the new East River Tunnel will end, with its future influx of population. It cost over \$100,000 to build. Bishop Littlejohn, who started the work, with Archdeacon Stevens, was instrumental in purchasing the property and putting on the large mortgage, so the parish has the right of diocesan and general Church appeal. The Bishop, who held the work dear, and gave out of his own purse in proportion to certain amounts raised to lift the mortgage, said, just before his death: "I very earnestly desire Churchmen to hear the appeal of the Rev. Dr. Babbitt in behalf of the Church of the Epiphany. The parish is burdened with a debt which seriously threatens its extinction. This was not created by those now charged with the administration of the parish, but is entirely an inheritance of the past. Dr. Babbitt, who became rector of the parish about eighteen months since, when it was in a precarious condition, has inspired new life and enthusiasm in the work, and has demonstrated efficient and capable leadership in which I place great confidence. The property of the parish is very valuable, and its location every way desirable for the upbuilding of a strong and influential congregation; but it will certainly be lost to the Diocese if the needed help cannot be secured. The parish has numbers but no wealth. It has done and will continue to do what it can in the present emergency."

The Church of the Epiphany can pay all of its current expenses, but not interest. Its work has been active. Sixty-seven have been confirmed in three years. It has many societies and guilds, a growing Sunday School, and a staff of three clergy and a deaconess, some of whom being volunteers. The need of gifts to save the church is immediate and imperative, and should be sent to the rector at the church.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Baltimore Archdeaconry—Notes—Semi-Centennial of Grace Church.

THE FALL MEETING of the Archdeaconry of Baltimore was held on Tuesday afternoon, Nov. 25, in the chapel of Christ Church. The reports of all the missionaries were most encouraging. The following resolutions were adopted, defining the future policy of the Archdeaconry in making its appropriations for missionary work:

I. That after this fiscal year no appropriation be made by this Archdeaconry to any mission under the immediate supervision of the rector and vestry of a self-supporting congregation which regards the missionary as a member of its clerical staff, thus entitling it to additional representation in the Diocesan Convention.

II. That no appropriation be made to any self-supporting congregation to enable it to employ an assistant minister.

At present there are two mission chapels in Baltimore served by priests who have been regularly elected as assistant ministers of the parish under whose care the missions have been placed, but who receive their stipends in whole or in part from the Diocesan Missions Fund. In each case the parish has had additional lay representation in the Diocesan Convention. And one church has an assistant minister, almost wholly supported by the Archdeaconry, but because of his election by the vestry, entitled to bring with him a lay delegate to the Convention. The new rule does not mean that the appropriations in question are to be withdrawn, but only that hereafter an appropriation from the Archdeaconry shall not carry with it the privilege of additional representation in the Diocesan Convention. The three churches which are at present affected by this new rule have this year received an amount equal to about one-half of the whole sum placed at the command of the Archdeaconry by the Diocesan Committee of Missions.

THE WORK at the mission church of the Holy Evangelists, Canton, southeast Baltimore (Rev. Edward L. Kemp, missionary), seems to be prospering. There has been a steady growth in almost every respect during the past year. Recently there has been erected a modest little parish house, at a cost of about \$1,300. This has been very much needed, as the Church of the Holy Evangelists is located in a neighborhood where the organized week-day work counts for quite as much as the Sunday services.

THE BISHOP has issued to the clergy his annual appeal on behalf of the Disabled and Superannuated Clergy Fund of the Diocese. This fund is administered by the Diocesan Committee of Missions. A portion of its income is derived from invested legacies, but the committee must depend very largely each year on the offerings of the churches on Thanksgiving Day and Christmas. Maryland uses about \$3,000 a year in caring for her aged clergy.

AN EFFORT is being made to secure funds for the erection of a much needed parish building in connection with St. Matthew's mission, Sparrow's Point. The house as planned will cost about \$2,500, and nearly half of that sum has already been raised by the congregation. A grant of money will be asked from the income from the Keerl Fund, of which the Committee of Missions has charge.

THE RECTOR and vestry of Grace Church, Baltimore, have issued invitations for a series of special services to celebrate the 50th anniversary of the opening of the church. On Friday, Dec. 12th, "Anniversary Day," there will be morning prayer and the Holy Eucharist at 11 o'clock, and the Bishop of Maryland will speak of "Grace Church and the

Diocese." At the 11 A. M. service on the following Sunday, the Bishop of Connecticut, a former rector of Grace Church, will speak of "Grace Church and the Past." In the afternoon there will be several addresses on "Grace Church and her Children; or Churches and Institutions either founded or specially aided by the people of Grace Church." And at a night service there will be two addresses on "Grace Church and Its Past Rectors," the speakers being the Bishop of New York and the Rev. Dr. John Brainerd, who was assistant minister, 1854-1856. On Sunday, Dec. 21st, the present rector, the Rev. Arthur C. Powell, is to be the preacher, and will speak of "Grace Church and the Future." And in the afternoon there will be a "Jubilee Service of Praise." On this Sunday all the offerings will be for Foreign and Domestic Missions. On the other days the offerings are asked for the "Jubilee Endowment Fund." Grace Church is burdened with a heavy ground-rent, and a special effort is culminating now to raise an endowment fund sufficiently large to offset that yearly tax. A considerable sum is already in hand.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Sunday-School Work—Deaf Mutes.

THE WORK of the Sunday School was discussed at the Episcopalian Club dinner, Nov. 24th. The Rev. Augustine Amory, chairman of the Sunday School Commission, argued for the adoption of secular school methods, as much as possible in Sunday School work. The Rev. Professor Drown of the Cambridge Theological School thought that religious instruction could not be given in public schools, or even in private schools, and is not being given, as it should be, in the home. There is a widespread popular ignorance of the Bible. A public speaker nowadays cannot make Biblical allusions with any hope of being understood, as he formerly could. The Rev. Frederick Edwards of Malden, who has given much thought to the work of Sunday Schools, declared that they had fallen into certain disrepute among the laymen of the Dioceses. The clergy do not take sufficient interest in the matter. The priest should insist upon the parents becoming responsible for the religious training of the child before administering Baptism, and a child that has not been baptized should be enrolled in the Sunday School. The catechism must be taught. From the age of 12 to 18 the boys and girls ought to have a confessor with whom they can discuss the problems that enter into their moral lives. This is the only way you can hold the boys and girls. "Where is the cure for our deficiencies? The Cambridge Theological Seminary? I went through that seminary and got just one hour's instruction on children, yet one-third of my parish is composed of children. The Cambridge Theological Seminary was founded largely to induce men to write books on theology, or to solve the doubts of Harvard students." The other speakers were the Rev. Prescott Evarts and the Rev. C. P. Mills.

THE REV. S. S. SEARING, who has carried on a most commendable work among the deaf and dumb in New England, journeying often times long distances to be of spiritual help to them, and without any material recompense, is now undertaking the establishment of a home for old couples of this afflicted class. A temporary place has been hired in Allston, and several persons have already been admitted. No work is more needed than this. The suffering of this class is little known outside, except to this devoted missionary, and no great interest has as yet been awakened in this Diocese for a class of unfortunate who have been sadly neglected. The Rev. S. S. Searing asks for contributions of one dollar to be sent to the treasurer, Dr. Heber Bishop, 7 Water St., Boston.

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NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.
Progress at Bernardsville—Elizabeth.

THE GROWTH of the parish of St. Bernard's, Bernardsville, has been so remarkable that an enlargement of the church is already being considered. Two acres of land adjoining the church have been secured to give room for a parish house and rectory and for the enlargement of the church when that is determined upon. Recently the school was enlarged, to accommodate between twenty and thirty boys; the farm has now been bought and paid for, and in all more than \$20,000 has been invested for the school. The Bishop, at a recent visitation, spent a night at the school, and addressed the boys.

The plan of the school is a very simple one. The boys are trained in farm and manual labor, as well as in the usual school studies. If a boy can pay \$150 a year his hours of outdoor labor are not many; but boys who cannot pay that or anywhere near it are taken in and allowed to "work out" their schooling. Besides caring for the school and parish, the rector has a number of missions in different parts of the neighboring country.

The Rev. P. M. Wood, until recently curate of the parish, was presented with a well filled purse at a reception given him before his departure. He goes to Colorado to begin mission work and take charge of Wolfe Hall, Denver—the question of health making the change desirable. He is succeeded by the Rev. Edgar Eugene Brooks, until recently at Tyrone, in the Diocese of Central Pennsylvania. Mr. Brooks will have special charge of the missions at Barking Ridge and vicinity.

THE BISHOP has just issued an appeal to the Sunday Schools for their Advent offerings, to be used in mission work in the Diocese. He expresses the hope that \$1,000 will be offered. Last Advent the children of the Diocese gave \$722.23, and this has been used to help in the building of three new mission churches, to enlarge one, and to assist two others in reducing their indebtedness.

THE FOUR parishes of Elizabeth have united in organizing branches of "The Church League of the Baptized," which promises to do a good work for the Church in that city. The object of the League is to collect annually from every baptized person ten cents for providing for aged and infirm clergy and the widows and orphans of the clergy, parents and god-parents making the payments for their infant charges.

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This Magazine began October 1902. About one half of each number will be devoted to lighter reading, the first serial being an Irish story by Katharine Tynan, which will be followed by a serial by Mr. Baring-Gould. Subscription price, \$2.50 per year. Single numbers, 25 cts.

*The Young Churchman Co.,
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THE LIVING CHURCH made mention recently of the memorial hall soon to be erected at St. Andrew's Church, Lambertville, in memory of the late rector emeritus, the Rev. Elvin K. Smith. Almost the last act of the late Dean Hoffman of the General Theological Seminary was a gift of \$4,000 towards the fund for the building. Dr. Hoffman (who was a classmate of the Rev. Mr. Smith) had desired to make a gift for the purpose, but in his continued ill health had postponed doing so. When his condition had become serious, he called for ink and paper, and, with much difficulty, wrote a brief note to his executors requesting them to make the payment. His death occurred on the train very shortly after. When the memorial hall at Lambertville is built, the dwelling house on the land recently purchased for that purpose, will be reconstructed and turned into a guild house. This house will be made a memorial of Dean Hoffman, who had been a generous benefactor of the parish on other occasions as well as in this last bequest.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Convocation at Tiffin.

THE SANDUSKY Convocation met in Trinity Church, Tiffin (the Rev. J. W. Hyslop, rector), Nov. 18th. After the celebration of the Holy Communion by the rector, the missionary reports were presented, which showed a decided confidence in the new growth of the Church. At the business session the resignation of Dean Putnam was accepted with deep regret, and the Rev. W. S. Baer was elected to fill the unexpired term. The Rev. A. R. Taylor was elected as representative on the Diocesan Missionary Committee to succeed the Rev. C. S. Aves, who has removed from the Diocese.

The new order of procedure adopted by the Toledo Convocation was presented, and after much discussion a committee was appointed to examine and compare with the standing order in the Constitution and report at next meeting.

One of the most important acts of the session was the appointing of a committee to confer with the Archdeacon, and missioner of the Convocation and arrange for a series of services during Lent, for the weaker congregations. All the clergy present expressed their willingness to give some of their time to this work.

The afternoon was given up to papers and discussions. Subject, "The Kingdom of God."

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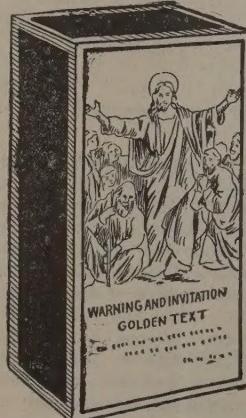
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The work of "The Family," the Rev. W. S. Baer; The State, Mr. J. T. Mack; The Church, the Rev. J. M. Withycombe; Men in the Church, the Rev. Thomas E. Swan; Women in the Church, Miss Mary Melville-Milne.

The session closed in the evening with a missionary meeting and addresses by the Rev. J. J. Dimon and the Rev. A. R. Taylor.

SOUTH CAROLINA. ELLISON CAPERS, D.D., Bishop. Woman's Auxiliary.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the Diocese was held at Grace Church parish house, Charleston, Nov. 20. In spite of the inclemency of the weather, there was a good attendance, and all the city clergy were present. Bishop Capers presided; and a most interesting address on the subject of his work was made by Bishop Moreland of Sacramento, who is on a visit to his native city. Arrangements were made for the Mission Study Classes, the first of which will meet at St. Michael's parish house, Jan. 5, 1903.

SOUTH DAKOTA. W. H. HARE, D.D., Miss. Bp. Bishop Hare's Work.

BISHOP HARE recently made a visitation of the Black Hills section of his jurisdiction. At Hill City he found services kept up by the Rev. W. H. Sparling. Here we have no church building, but a few loyal people. Bishop Hare's train was five hours late, but a considerable congregation, including several candidates for Confirmation, some of whom had come a long distance, awaited his arrival, so the service was held at 10:30 p.m., to the great satisfaction of all. The Bishop afterwards visited the Yankton mission, where a devoted white mother drove to a town thirty miles distant to bring home her son, who was attending school, for Confirmation on the next Sunday, when she had the joy of seeing her husband also confirmed.

Now a few words, says the Bishop, about some events of interest which have occurred in the Indian field during the last few months. In preparing workers in the Indian field of South Dakota, we follow the rule, "First the blade, then the ear, and after that the full corn in the ear." That is, if we light upon a promising Indian young man, he is first licensed as a Helper. If, after a number of years' testing and training, he proves worthy of it, he is admitted to be a Catechist and authorized to wear as his official dress, a black cassock. His next advance is to the grade of Senior Catechist, and the red cross on the left breast of his cassock indicates that he has won that honor. Later, if he does well, he may become a Deacon, and after that possibly a Priest. The last few months have witnessed the giving of all these degrees.

At the great convocation held in September last, the examining chaplains reported that six Helpers had passed their examinations in the Bible and Prayer Book, and the Priests who had severally superintended their work reported favorably upon their character and practical efficiency, and I advanced them to the grade of Catechists. An example of the next step in our process of advancement, namely, the ordination of a Catechist to be a Deacon, took place last July in a booth near the chapel of the Holy Name, Chouteau Creek, no church being large enough to accommodate the large body of Indians who had assembled. The candidate was one of the first Santee young men whom I met on my first arrival in the Indian country in 1873—a tall, interesting-looking young fellow, straight as an arrow, with clean-cut Indian features, who, because of his fondness for, and skill in, singing, was called George Dowanna, or George the Singer. He has

faithfully served the Church as a Catechist for thirty years, and the commission given him as a Deacon was, from one point of view, but a recognition and avowal of the fact that he had by right living, good sense, and devotion to his duty, won the confidence of the people and the Bishop and purchased to himself a good degree.

More recently an illustration has been given of the next step in advancement, in the ordination of an Indian Deacon to the Priesthood.

Shortly after I opened St. Paul's School at Yankton Agency and took up my residence there, an interesting-looking boy named William Holmes, about 14 years of age, was admitted as a pupil. Leaving there at the age of about 19 or 20, the whole world was hardly big enough for his sense of his own importance. Some white young men suffer from the same disease. He regained his equilibrium, however, and took up work as a Catechist. Later he united to his Church work that of a teacher in a Government Day School. Having won the confidence of the clergy and people, he was ordained Deacon in 1898, and by growth in grace and knowledge, as well as in administrative ability, won for himself, after nine years of service as a Deacon, the office of Priest in the Church of God. The occasion was, of course, one of great interest to the Indian people. A large number of visitors, clerical and lay, joined in the service, and the Indian women outdid themselves in providing both a mid-day and an evening meal for them in which there was a display of meats and pies, canned fruit and cake, such as any housewife might be proud of.

SOUTHERN VIRGINIA. A. M. RANDOLPH, D.D., LL.D., Bishop. No Rectory for Norfolk.

THE MOVEMENT to erect a rectory for Trinity Church, Norfolk, is postponed for the present, and the edifice now standing on the site that was to be utilized for the rectory will be put in repair and used until such time as the parish is able to build.

THERE is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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WESTERN TEXAS.

JAS. S. JOHNSTON, D.D., Miss. Bp.

Missionary Conference.

THE THIRD annual missionary conference of the Jurisdiction of Western Texas was held in the Church of the Good Shepherd, Corpus Christi (Rev. A. J. Holworthy, rector), Nov. 18-20. The Bishop and 17 of the clergy were present. It was the great privilege of the Conference to have with them the Rev. Dr. Lloyd, General Secretary of the Board of Missions, whose simple, practical, yet withal unique manner of interpreting Jesus Christ and human life has left a deep impression and won many hearts to active interest in the cause of Missions. If every parish throughout this broad land of ours could have just such helpful, burning words spoken to them, could have the cause of the Blessed Master so lovingly and interestingly and practically presented to them, it would not be long ere the American Church began to do her duty towards our benighted brethren. "Now give the other fellow a chance!" came with such irresistible feeling from the lips of our Christ-loving Secretary that every heart responded with a warmth such as it had never known before.

The papers read were as follows: "Christ, the Light of the World," by the Rev. Dr. Hutcheson of San Antonio; "Our Policy, (a) In the Philippines, (b) In other Roman Catholic Countries," by the Rev. W. Hart of Eagle Pass; "Christianity without Missions, a Failure," by the Rev. J. Ward of Laredo; "What have Missions Done?" by the Rev. B. T. Bensted of Llano; "Comity and Co-operation," by the Rev. W. R. Richardson of San Antonio; "The Country's Need, (a) Christian Education, (b) Reformation of Public School System," by the Rev. Homer W. Starr, late Headmaster West Texas Military Academy, San Antonio. The papers were most ably and thoughtfully prepared and also ably discussed by the brethren present. All the meetings and services (three daily) were well attended by the Church people and many outsiders. The Conference is to meet next year (D.V.) in San Marcos.

CANADA.

News of the Diocese.

Diocese of Huron.

THE NEW Young People's Association for the whole Diocese seems to have been successfully launched. The beginning of it was the committee appointed by the last diocesan Synod to take the matter into consideration. Two parochial branches have already commenced work. The object and aims of the Association are to unite in one all the parochial societies and to promote worship, work, fellowship, and edification among the young people. The second branch was begun at Galt, where meetings will be held through the winter in the following order: social, musical, religious, and literary, in the parish schoolroom.—THE NEW Principal of Huron College, the Rev. C. C. Waller, has been in Canada before, although he has been absent for the last five years at work in England. He is a B.A. of St. John's College, Cambridge, England, as well as an M.A. of McGill University, Montreal. He was classical tutor in the Diocesan College, Montreal, for five years.

Diocese of Niagara.

THE ADDRESSES given during the month of November in the church at Georgetown were on Remarkable Movements in the Church of England. Some of the subjects were, "Wycliffe and the Lollards," and "Wesley and the Methodists."—A LIBERAL response was received to the appeal for a special thank offering by the rector of St. Paul's Church, Dunville.

Diocese of Algoma.

WRITING to acknowledge the gift of \$100 from a member of the Woman's Auxiliary

to the Sustentation Fund of the Diocese, Bishop Thornloe says: "We have in hand at present towards our Sustentation Fund all but \$7,230 of the amount required to enable us to claim our remaining grant; it is our earnest hope that this sum may be made up during the coming year."—THE NEW church at Blind River was opened Nov. 23d by the Bishop. The people, who are most of them poor, have worked very hard to build the Church and hope to have it soon entirely free from debt.

Diocese of Montreal.

DURING the month of November special requiem services were held every Saturday morning in the Church of St. John the Evangelist, Montreal. The annual dedication festival was held in the church, Sunday, Nov. 16th. The music was very fine.

Diocese of Quebec.

BISHOP DUNN presided at a meeting in Quebec, Nov. 25th, to extend the services of the Victorian Order of Nurses. It is stated that in preparing the form of service to be used in the Diocese during the special services to be held daily during the first week of Advent, Bishop Dunn was materially assisted by Bishop Hall of Vermont. The week of devotion will include St. Andrew's day, the day of intercession for missions, and the Bishop hopes that it will be more generally observed than ever, in his Diocese.

Diocese of Ottawa.

A DIVISION of the parish of Pakenham has been made by Bishop Hamilton. St. John's Church, Ontario, has been made the centre of the new parish, which is in the rural deanery of Carleton West. Arrangements for the stipend of the new incumbent have been responded to heartily by the congregation at the Bishop's request. It is hoped that a new church will be built shortly at White Lake, in the same district.

The Magazines

THE LARGEST and finest issue thus far of that favorite home magazine, *Good Housekeeping*, is the current (Christmas) number. Inside the handsome cover design by C. Warde Traver is a veritable storehouse of information and good cheer for the housewife and all the members of her family. There are two Christmas dinners, one by Linda Hull Larned, author of *The Hostess of To-day*, the other a typical English dinner. Aside from these, a Christmas story by Isabel Gordon Curtis and an illustrated article on Christmas gifts to be made from Raffia, the contents include *A Bachelor's Housekeeping*, by Gelett Burgess, the well-known humorous writer, with illustrations by himself; *Good Furniture*, by Guy Kirkham; and other papers.

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